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ABSTRACT

This annotated bibliography is divided into several major sections. Included is a section on the philosophical, psychological, and sociological foundations of education in Israel. "The Educational Ladder" is a section containing information on kindergarten, elementary, intermediate, secondary, and higher education. "Teaching-Learning Process" contains items dealing with curriculum, measurement and evaluation, and teacher training. "Educational Frameworks" covers adult and Arab education, boarding schools, immigrant absorption, juvenile delinquents, kibbutzim, etc. Sections on administration and the teaching of specific subjects are also included. Nearly half of the bibliography is devoted to "Education for the Culturally Disadvantaged in the Israeli Setting (1953-1970)." Included in this special section is information on: 1) sociological, psychological, philosophical, and educational backgrounds, 2) elementary and secondary education, 3) researches, and, 4) bibliographies. Publishers, authors, and cumulative indexes are included. Related documents are: ED 032 806, ED 034 995, ED 037 820 and SO 000 962. (SLD)

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CURRENT ITEMS SECTION

(August 1970–November 1970)

DATA

245. ELEFANT, WILLIAM L. and Clara. **Israel Education Abstract Index** (1966–1970). Jerusalem. December 1970.

Three separate educational indexes,* prepared by the above-named, have been combined to provide a master key for quick reference and tracing of the more than 1,500 English abstracts on Israeli education which have appeared during the past 5 years, from 1966–1970, in 9 issues of Selected Bibliography of Israel Educational Materials (1966**1968) and in 6 issues of Israel Education Abstracts (1969–1970) compiled especially under the auspices of the School of Education of Bar-Ilan University (Ramat Gan) and published tri-annually by the Israel Program for Scientific Translations (Jerusalem) for the U. S. Office of Education, the U. S. Department of Health, Education and Welfare, and the National Science Foundation, Washington, D. C.

FOUNDATIONS OF EDUCATION

Philosophical

246. SMILANSKY, YIZHAR. **On Education and Non-Education** (Al ḥinukh v'al lo-ḥinukh). In: Molad, Vol. 3 (new series), No. 13. January–February 1970. pp. 53–61; No. 14–15. June 1970. pp. 173–186.

A secular society, which is also an open one, cannot expect any other source, external to itself, to define for it the aims of education. If it undertakes this task, it is confronted with at least two difficulties: a) How are the aims to be determined when the uncertain factors preponderate over the certain (as is the case with education, demanding as it does an immense present investment, the results of which are evident only after many years and are then irreversible)? b) How is such a society given a voice? The leaders chosen in democratic elections and the upper echelons of the bureaucratic machinery cannot fulfil this function. Today, as we see, they are mainly engaged in "putting out fires." This is however not a policy but the absence of one. Only the public itself or its representatives appointed specifically for the purpose have the moral right to determine a policy. Accordingly the

* i.e. a) Master-Index to Volumes I–III (1966–1968) (see Abstract No.1, page 1, and pp.83–87 of Volume 4, Issue 1).
b) Cumulative Index of Tables of Contents of Volume 4, Issues 1–3. See pages 69–71.
c) Cumulative Index of Tables of Contents of Volume 5, Issues 1–3. See pages 69–72.

** Under the auspices of the School of Education, Hebrew University, Jerusalem.

author suggests that an agency for laying down an educational policy be established at a national or local level. While not ignoring the difficulties inherent in implementing this suggestion, the author yet outlines it clearly. Educational practice devoid of a policy is "non-education" and cannot long be sustained.

Psychological

247. ZOREF, YEHEZKIEL. **Reflections on Pedagogical Practices in the School** (Hirhurim al ha'asiyah hapedagogit b'vet hasefer). In: Haḥinukh, Vol. 42, No. 5. June 1970. pp. 339–344.

The present set-up of the schools in Israel concentrates on a single aspect of education: teaching. But even in this concentration there is little cause for satisfaction: independent activity on the part of the pupil is far from being the prevailing principle. Instead it is at best the solving of problems which is the learning core, but the problems are set by the teachers and not by the pupils. The writer suggests that a change be gradually introduced by having the central problem arrived at by freely confronting the pupils with the material. Yet the school cannot content itself with only creating a situation of cognitive learning. It has also to create situations both for imparting moral and social values and for the adjustment of the pupil. To each of these two topics the writer devotes a section in his article.

248. ORMIAN, ḤAIM Y. **Educational Psychology [Development as a Basis of Education]** (Psykhologyah ḥinukhit). Am Oved and the Israel Institute of Education by Correspondence, Tel Aviv, 1970. 173 pp.

This book which is based on talks broadcast in the Israel Broadcasting Corporation's "popular university" program, consists of 24 chapters. The introductory ones deal with psychology and education, psychological development, nature and environment as factors in psychological development, and the meaning of childhood. Among the subjects of the other chapters, which systematically follow the development of the child from the age of three to adolescence, are the maturity of the child for school, games and reading, the transition from childhood to adolescence. While reference is generally made to the situation in Israel, several sections deal specifically with it, such as guidance work in Israel (where the inter-cultural conflict makes guidance essential but activity in this sphere is very limited); protracted adolescence in Israel; psycho-social adolescence in Israel.

Sociological

249. KALMAN, BENYAMINI. **National Stereotypes of Israeli Youth** (Kavim lid'mut ha'adam haYisraeli, haAmericani, haGermani, v'haAravi b'enei no'ar Yisraeli). In: Megamot, Vol. 16, Issue 4. November 1969. pp. 364–375.

This paper discusses concepts of the Israeli, American, German and Arab as assessed in 1965 and 1968 with the aid of a 30-item semantic differential. In 1965 the American was perceived as a positive ideal, closely followed by the Israeli. The overall evaluation of the German was in the neutral range, consisting of a positive view in items related to "fitness" and a negative view in "virtue"-related items. The Arab was a negative stereotype. In 1968 the Israeli was highly favored over the American where assessment remained however quite positive. The German and Arab continued to take their ambivalently intermediate and negative positions respectively.

A comparison of the pre- and post-Six Day War data reveals that the view of the Israeli became significantly more favorable in most items, whereas that of the Arab became more unfavorable in about one-half of the items. Only a few significant changes occurred in the view of the American and German.

In both samples, the variability among subjects in the assessment of the German and Arab was greater than in that of the Israeli and American.

Non-religious boys were more moderate than non-religious girls and religious boys, in the positive view of the Israeli and the negative view of the Arab.

In 1965, increasing age was related to moderation in the positive evaluation of the Israeli and the American, and the negative evaluation of the Arab. In 1968 the Israeli seemed to be viewed more positively as age increased.*

250. HOFMAN, JOHN E. **The Ethnic Identity of Jewish Youth in Israel** (Hazehut ha'etnit shel no'ar Y'hudi b'Yisrael). Megamot, Vol. 17, Issue 1. January 1970. pp. 5–14.

The ethnic identity was conceptualized as a subregion of self and represented by seven stereotypes that included "me" for self reference. Samples of 11th graders representing religious and communal subcultures in Israel differentiated these stereotypes on 12 bipolar and adjective scales. Analysis of concept meaning, attitudes and interrelations showed an overall tendency towards identification with Western stereotypes. The religious sample diverged from the general trend only in that it seemed to embrace both the Western and Jewish areas of its ethnic identity.

Differences between communal samples were much smaller but they reflected the larger percentage of religious observance in the

* (From the Megamot English Synopses.)

Oriental grouping. The convergence of semantic space and the simplex order aided in the analysis of the data.*

THE EDUCATION LADDER

All Levels

251. SHOR, YITZḤAK. **A Solution to the Problem of Children with Learning Difficulties** (Pitron liv'ayat hay'ladim hamitkashim balimudim). In: Hed Haḥinukh, Vol. 44, No. 29. March 26, 1970. pp. 6–7.

The Secretary of the Teachers' Union in Israel, who is also a member of the Knesset, proposed as a motion for the agenda that the question of children with adjustment difficulties be discussed. Deriving no benefit from the normal educational system, these children only impede its proper working. The Secretary of the Teachers' Union introduced a private bill which would oblige both the State to set up special frameworks for these children and the parents to send their children for examination and for placement in the institutions to be established. This would replace the existing arrangements which, being entirely voluntary, are far from satisfactory. Although the bill, because of financial limitations, has no prospect of being adopted at present, the Minister of Education and Culture admitted that the problem is a grave one.

252. ZIV, AVNER. **The Need to Pay Special Attention to Gifted Children** (Hatzorekh b'tipu'aḥ hay'ladim ham'ḥonanim). In: Haḥinukh, Vol. 42, No. 5. June 1970. pp. 332–338.

As yet no special attention is given in the Israeli educational system to gifted children who constitute 2–3% of the school population. In a rationalization of this neglect, it is contended that such attention conflicts with the spirit of democracy, or is liable to turn gifted children into problem cases, or that the gifted child will in any event develop his potential even without special attention. Basing himself on a survey of the literature on the subject, the author rejects these three contentions.

Kindergarten

253. KATZ, S. **The Kindergarten Is To Teach the Rudiments of Reading and Writing** (Gan hay'ladim yakhin lik'ri'ah v'likh'tivah). In: Hed Haḥinukh, Vol. 44, No. 27. March 12, 1970. p. 8.

* (From the Megamot English Synopses.)

According to information published in the daily press, the Ministry of Education and Culture intends to introduce into the kindergarten (i.e. five-year olds) the teaching of the rudiments of reading and writing. The writer, as a kindergarten teacher, is opposed to this innovation, since it would demand all the kindergarten teacher's attention, thereby preventing her from fulfilling her real duties, which are to lead the children from the narrow limits of the family to the wider framework of the school and to develop their intellectual capacities.

254. YISHAI, ADAH. **Perceptual Experience for the Five-Year Old (An Experiment in Teaching Reading to Kindergarten and Grade One Children)** (Hitnasut t'fisatit l'gil ḥamesh (nisui b'haknayat hak'ri'ah l'yaldei gan v'khitah alef)). Tel Aviv [August 1969]. 37 pp.

It is possible and even desirable to advance the teaching of reading to the age of five, among normal children, and not only among culturally disadvantaged children. Such is the contention of the author based on a study which showed that the gap between the social classes did not widen as a result, even though the normal children learnt to read in kindergarten. Another result was an increase in the IQ of the culturally disadvantaged pupils (as against the static position in a control group of normal children). In the kindergarten (i.e. five-year olds), the children learnt 40% of grade one's usual reading curriculum, chosen so that it did not necessitate learning by rote, and hence it was possible to pursue the varied intellectual and emotional activities customary in kindergartens.

255. DJATLOVSKY, DINAH. **A Marionette Theater in the Kindergarten** (Te'atron bubot b'gan hay'ladim). Otzar Hamoreh. Tel Aviv [1970]. 76 pp.

The book, which explains the educational value of a marionette theater, is largely devoted to giving technical guidance on how to make "glove marionettes" of human and animal figures. It also tells how a permanent and a temporary stage can be built. Some examples of marionette plays (e.g. a "free" play and a play representing a story) are given.

Elementary Education

256. LEWY, ARIEH. **Achievements of Seventh Grade Pupils in Science in Schools of Various Types** (Hashva'at hesegim b'miktzo'a ha"teva" b'khitah zayin). In: Megamot, Vol. 17, Issue 1. January 1970. pp. 83–91.

Utilizing the technique of analysis of covariance, a comparison was made between the achievements of seventh grade pupils in schools of the following types:

1) Religious and non-religious schools;
2) Regular schools and schools with a majority of culturally disadvantaged pupils;
3) Urban and rural schools;
4) Schools equipped with science laboratories and schools without such laboratories.
The achievements of eighth grade pupils of the same school in the seker (survey) examination administered by the Ministry of Education served as a covariate.
The seker examination is considered to be a measure of general scholastic ability.
21 classes were examined and the class averages served as input for the analysis.
After eliminating the effect of general scholastic ability, significant differences were found between the achievements of pupils in non-religious schools and the achievements of pupils in religious schools. These differences reflect differences in the amount of time devoted to studying science.
Observed differences in other comparisons were fully explained by differences in general scholastic ability.*

257. AHARONSON, ASHER. **The Psychological-Educational Service in the Elementary School** (Hasherut hapsykhologi-ḥinukhi b'vet hasefer hay'sodi). In: Bis'deh Ḥemed, Vol. 13, No. 8 [June 1970]. pp. 469–474.

The psychological service provided by many municipalities for the schools within the area of their jurisdiction is designed to assist in two spheres: a) Counselling and guidance for pupils who have completed grade 8, and b) finding solutions for pupils who have learning or behavioral difficulties. These two aspects are dealt with in detail.

Intermediate Education

258. NIV, YA'AKOV. **"The Class Tutor" in the Intermediate Division** ("M'ḥanekh-hakitah" baḥativat habenayim). In: Hed Haḥinukh, Vol. 44, No. 20. January 22, 1970. p. 4.

In the four-year secondary school (prior to the reform in the educational structure) a teacher, who generally taught no more than two lessons a week, was appointed "the class tutor." As such he attended mainly to its organizational matters, but was also assigned one period a week for the "Society lesson." It would be a mistake if this custom were transferred to the Intermediate Division, although one of the latter's principles is specialist subject teachers (and not, as in elementary education, general teachers). The writer suggests that "class tutors" be encouraged to teach Bible and literature or all the natural sciences, so that they can

* (From the Megamot English Synopses.)

meet the pupils for as many hours a week as possible. The need for this arises from the problems of early adolescence and also from the necessity to assist the pupils in the transition from the simple structure of the elementary school to the complex one of the Intermediate Division.

Secondary Education

259. HAREUVENI, MEIR. **The Technion Fosters Gifted Pupils** (Hatekhniyon m'tape'aḥ talmidim m'ḥonanim). In: Mada, Vol. 15, No. 1. May–June 1970. pp. 53–54.

In January 1970 the Technion introduced classes in aeronautics, computer science, metallurgy, mathematics, biology, and physics for 280 outstanding pupils of Haifa and its vicinity, of whom 40% are girls and some 20% are from agricultural settlements. Each class meets for about two hours a week. The Technion regards this innovation as assisting the teacher, compelled as he is to structure his lessons according to the standard of the average pupils.

260. SCHWARTZ, YOSEF. **The Choice of Universal Education – And What it Comprises** (B'rerat haḥinukh lakol – umah sheyesh bah). In: Ma'alot [Vol. 8], No. 7. April 1970. pp. 6–10.

Universal education is generally regarded as a positive factor, yet it is not free from difficulties. Conspicuous in secondary education is the difficulty created by imposing a rigid educational framework on the adolescent, distinguished as he is by a complex psychological structure. This difficulty represents a threat to the teacher who tries to protect himself against it by giving an extremely formal stamp to the subject matter studied and to the school's administrative procedures. This not only fails to achieve its aim but increases the tension between youth and the educational institution. The alternative for the teacher is to find a way of judiciously establishing closer ties with his pupils by admitting that he, too, has doubts about the subject matter, the practices, and roles.

261. YISRAELI, AMIHUD. **Awareness of the Geographical Environment – the Countries of the Middle East at the Present Time** (Toda'at has'vivah hageografit, artzot hamizraḥ hatikhon bahoveh). In: Ma'alot [Vol. 8], No. 5. January 1970. pp. 31–32.

Because the secondary school curriculum does not give the subject the attention it deserves, the Reali School at Haifa has introduced

in grade 12 a one-year course, which has been taught for two years already. The article gives the 11 chapters of the course and examples of the bibliography.

Higher Education — Applied Sciences and Technology

262. BARSHAI, BINYAMIN. **A College for Applied Science and Technology** (Bet sefer gavoha l'mada shimushi ul'tekhnologiyah). In: Mada, Vol. 15, No. 1. May–June 1970. p. 54.

Israel has, during all the years, suffered from an imbalance between those engaged in basic, and those engaged in applied, research, with the scales tipped in favor of the former. To redress the balance a Technical College, attached to the Hebrew University, is to be opened. Students will, as part of the curriculum, be required to work in industrial undertakings, the planners of which will structure their programs on surveys of their manpower needs in this field. Such surveys will be regularly conducted by the College, which hopes to become in the course of time the national policy planning center for applied science.

Center for Pre-Academic Studies

263. **The Center for Pre-Academic Studies** (Hamerkaz l'limudim k'dam akademiyim). In: Mabba, The Hebrew University Graduates' Association, The Hebrew University, Jerusalem, No. 11. June 1970. pp. 1–2.

The Hebrew University has since 1963 held preparatory classes for soldiers on active service who belong to the oriental communities. During the first six years 186 students have been accepted for regular higher studies. Only 3.8% of them have dropped out, 8% have lagged behind the others, while 163 have successfully completed their studies. Of these, 73 took science, a difficult entrance examination which they would have failed had it not been for the preparatory class. The Center also maintains contact with its students during their university studies, giving them, in addition to advice, tutorial and financial assistance.

The SuSyology Kaleidoscope

264. ELEFANT, WILLIAM L. **The SuSyology Kaleidoscope**. Jerusalem. November 1970.

a) SuSyology and the Theme of Structure in the Process of Education. This is a preliminary draft of the author's ideas on SuSyology and its relation to the Process of Education and

especially to Jerome Bruner's thinking on the theme and factor of the structure of knowledge in his volume, The Process of Education, published by Harvard University Press in 1960. The author presents his comments, ideas, and claims in parallel columns juxtaposed to selected citations of Professor Bruner. Similar chapters are being prepared on the relation of SuSyology to the themes of Readiness, Intuition, and Interest, also presented by Professor Bruner in his volume.

b) In-Depth Scientific Reading Acceleration and Enrichment Logistics.

This article is the first in a series of articles summing up the theory and practice of courses conducted by the researcher since 1965 in Scientific Reading Analysis (SRA) in the academic literatures of Higher Education (in the field of Education at the School of Education at Bar-Ilan University, Ramat-Gan) and more recently in Social Work at the School of Social Work at Bar-Ilan University, and in Technology (the literature of optics-light, computers, and electronics) at the Jerusalem School of Applied Sciences. These courses employed and implemented the foundational principles of the new Curriculum, Teaching, Learning, Thinking, and Reading Discipline known as SuSyology. This first article briefly elaborates upon each of the components in the article's title (i.e. in reverse order), Logistics, Enrichment, Acceleration, Scientific Reading, In-Depth. The major logistics which have emerged over the course of time, and which have demonstrated themselves to be quite universally applicable to the Teaching, Learning, and Curriculum of the academic disciplines of Higher Education are designated as follows:

i) $L_u S^{(u+y)}$
ii) $L_d S^{(u+y)}$
iii) $TR_{u+d} S^{(u+y)^s}$
iv) $TR_{u+d} S^{(u+y)^f}$
v) $TR_{u+d} S^{(u+y)^{sy}}$

c) A New Definition of Reading: Discovering the Genotype behind the Phenotype.

Using terms from genetics, the writer proposes a new definition of reading which emerged from his teaching of courses in Scientific Reading Analysis (SRA), and from his researches and investigations into the nature of reading at university level. Behind every phenotype (scientific or professional text or article) there exists a genotype. The discovery of the genotype is the key to success in the mastery of the language, concepts, data, and thought styles of the phenotypes involved. The writer also coins a new term, the "Rg-genomenon" for the reading genotype behind the reading phenotype or phenomenon.

TEACHING-LEARNING PROCESS

Curriculum — Aims

265. KOCHBA, M. **On Thinking and Curricula** (Al ḥashivah v'al tokhniyot limudim). In: Hed Haḥinukh, Vol. 44, No. 32. 16 April 1970. pp. 10–11.

Today everybody talks about the development of thinking as the aim of teaching, as though this were an innovation exclusively of the technological age. However, a brief historical survey shows that the greatest educators of former generations (such as Herbart and Dewey) did no less in this sphere than their contemporary successors. The writer cautions that not every innovation necessarily conduces to the development of thinking, it being also possible to do much with the conventional instructional material.

Areas — Social Education

266. **New Immigrant Children at School (On Social Absorption — Material for a "Society Lesson" Discussion** (Y'ladim olim ḥadashim b'vet hasefer (al hak'litah haḥevratit — ḥomer l'siḥah bish'at haḥevrah). Ministry of Education and Culture, The Pedagogic Secretariat for Primary Education and Teachers' Training, The Social Education Unit, Jerusalem [July 1970]. 34 pp.

The booklet gives outlines for class discussions on the subject, centering round four aspects: national, historical-sociological, interpersonal, and practical. In the introduction it is suggested that the starting-point should be the personal aspect, so as to achieve the maximum ego-involvement in the subject. Among the booklet's appendices are abstracts of thirteen children's books which could be used to introduce the discussions, as also a play on the subject which, broadcast three years ago, could be adapted in each class by the children themselves.

Education in Values

267. SHAPIRA, YITZḤAK. **On Education for Democracy** (Al haḥinukh lademokratyah). In: Molad, Vol. 3 (new series), No. 13. January–February 1970. pp. 62–66.

The writer maintains that progressive education does not mean that no attempt is to be made to influence pupils, but rather that opportunities have to be created of exposing them to the impact of democratic ideas and values. If prevailing tendencies sometimes bear an anti-democratic character, the teacher must consciously and deliberately use his influence. One of the means whereby democracy can protect itself against anti-democratic

trends is by fostering future leaders among the youth, which requires that a cautious selection be made in secondary education. Other means of achieving this objective are by a) granting the pupils limited self-rule, excluding for example, the curriculum, and b) encouraging public service.

Measurement and Evaluation

268. TAMIR, PINḤAS. **Black or White?** (Shaḥor o lavan?). In: Ma'alot [Vol. 8]. January 1970. pp. 35—37.

The author sets out to answer criticisms leveled by teachers against the multiple-choice questions which were included for the first time in Israel in the matriculation examinations in the biology paper. a) The teachers who contend that such questions are an intelligence and not a biology test apparently gave this questionnaire to their classes and found that only the bright pupils were successful in it. This circumstance may be explained as due to either i) the low standard of the usual tests given to the class, or ii) the pupils' lack of practice in this type of question. b) The further contention that it is particularly difficult for the weaker pupils is rejected by the author on the basis of three tests, in each of which there were both multiple-choice and "essay" questions. It was precisely in the former that the achievements of the great majority of the pupils were better.

269. LEVINGER, YOSEF. **Pressure on the Teacher as Evaluator** (Laḥatz al hamoreh k'ma'arikh). In: Hed Haḥinukh, Vol. 44, No. 21. 29 January 1970. p. 8.

The increase in the pupil population at all levels of education has not been accompanied by an adequate variety of final school certificates. Every pupil who completes twelve grades is anxious to obtain the matriculation certificate or at least a diploma, equivalent to "half" the former. Accordingly, there ensues, whenever tests are handed back to the pupils, a vulgar controversy between them and the teacher on the level of each mark in a test, instead of the emphasis being laid on learning from mistakes. The proprietors of the secondary schools intensify this pressure on the teacher, in that they gauge a new teacher by the extent to which his pupils challenge his evaluations. This situation has to be rectified by the introduction of a larger variety of final school certificates and by changing the climate surrounding the subject, a rectification which should be the concern alike of the authorities and of the teachers' organizations.

Teacher-Training

270. EHRLICH, MEIR. **Studies on Class Interactions and Their Contribution to Education and Teaching** (Meḥkarim al p'ulat hagom'lin bakitah ut'rumatam laḥinukh v'lahora'ah). In: Haḥinukh, Vol. 42, No. 5. June 1970. pp. 366–374.

Influences which have their source in clinical, social, and educational psychology have had an effect on the development of observation in the class and on the criteria for evaluating the observed. The present tendency is to forego a priori criteria and to seek to determine empirically what is taking place in the class by reference not only to the teacher and the pupil but also to group dynamics. While the results of these studies do not mean much for the practical educator, they are nevertheless an important tool in teacher training, being able to increase the young teacher's sensitivity and awareness of the way in which things occur in education.

271. BENTWICH, YOSEF. **The Education of Elementary School Teachers** (Ḥinukh morim l'vatei sefer y'sodiyim). In: Haḥinukh, Vol. 42, No. 5. June 1970. pp. 356–365.

That there is no correlation between the young teacher's degrees and diplomas and his success as a school teacher is a fact which calls for constant examination of what is being done in teacher training. One of the desired changes is to give up the large number of required subjects. Only in this manner can the emergence of an independent personality be promoted. From this standpoint the writer is opposed to complete incorporation in a university, structured as it is on fulfilling demands in order to obtain a degree. Yet a degree is a status symbol and it is difficult to do away with it. The writer therefore suggests that the B. Ed. degree, which existed in Jerusalem in 1956–1958, be reintroduced. That experiment failed, but from its failure 2 lessons can be learnt so that a curriculum can be constructed which has greater prospects of success. Among the writer's other proposals is the use of guidance-teachers for every teacher during his first year and not only for those teaching culturally disadvantaged pupils (as has been done for some time).

EDUCATIONAL FRAMEWORKS

Adult Education

272. SABAN, YITZḤAK. **The Educator in Adult Education**.(Ham'ḥanekh baḥinukh lam'vugarim). In: Bis'deh Ḥemed, Vol. 13, No. 8 [June 1970]. pp. 444–450.

Interest in the subject has grown throughout the world by reason both of the spread of democratic ideals and of the gradual increase of leisure. The higher age does not apparently reduce the adult's capacity to learn but changes his nature, demanding of the teacher that he adapts his methods of work accordingly. Enumerating eight frameworks for training adult education teachers in Israel, the author declares that there should be greater concentration on this field.

Arab Education — In Israel

273. **In the Coming School Year New Curricula Will Be Introduced in Arab Schools** (Baramij Jadida Tutabaq fi Almadaris Alārabiya fi Alsana Alquadima). In: Sada Al-Tarbiya, Vol. 18, No. 18. 30 September 1970. p.10.

The Minister of Education and Culture, Mr. Yigal Allon, has stated that his Ministry is at present studying the Arab curricula in Israel and will in the near future draw up new curricula whose underlying principle will be to give the Arab pupil in Israel the opportunity of receiving a good, sound education so that he can be proud alike belonging to the Arab nation and of being a citizen of the State of Israel. Arab schools in Israel will use the new curricula in the coming school year. The Ministry of Education and Culture will also see to it that the subject of the Middle East is taught objectively, despite the war atmosphere prevailing in the region, and will encourage meetings between pupils of parallel grades in Arab and Jewish schools in Israel.

274. SALEH, SAMIH. **The Participation of Christians and Moslems in Gadna*** (Ishtiraq Masihiyeen wa Muslimeen fi Al-Gadná). In: Al-Anba. 1 September 1970. p.2.

At a press conference held to mark the beginning of the new school year, the Minister of Education and Culture, Mr. Yigal Allon, stated that, starting from the present 1970/71 school year, Christian, Moslem, and Druze pupils would for the first time take Gadna lessons at school. Hitherto these lessons have been limited to Jewish schools, to the exclusion of Arab pupils.

275. JABALI, WADIÁ. **Physical Education in Our Schools** (Altarbiya Alriyadiya fi Madarisina). In: Sada Al-Tarbiya, Vol. 18, No. 13–14. 31 July 1970. pp. 20–21.

* The abbreviation of the Hebrew "g'dudei no'ar" (i.e. youth battalions), Gadna is an Israeli preliminary training movement for youth between the ages of 14 and 18. Administered jointly by the Ministries of Education, Labor and Agriculture, it runs several pioneer farms and occupational training projects. (From the Standard Jewish Encyclopedia.)

Great progress has been made in Arab education in Israel in various spheres with the exception of physical education. Not only is there a shortage of playing fields and of other sports facilities, but there is scarcely a single Arab school with a gymnasium. Lessons in gymnastics are regarded as rest periods for the teacher giving them and as less important than the other school subjects, which are accordingly studied during the gymnastics period. This state of affairs in the Arab school in Israel and the contempt shown for the subject are due, in the writer's view, to the lack both of properly qualified gymnastics instructors and of supervision and guidance, as also to the scanty regard paid to physical education by Arab local authorities, who look upon it as a pastime and an entertainment for the pupils.

276. MANZUR, SHAFIQ. **Education among Members of the Druze Community** (Al-Taālim Lada Abna Al-Taifa Al-Durziya). In: Al-Anba. 23 September 1970. p. 5.

After reviewing the educational progress that has, since the establishment of the State of Israel, taken place in the Druze community of which he is a member, the writer suggests that the Ministry of Education and Culture introduce new subjects in the Druze schools, such as the principles of the Druze religion and tradition, and the literature and ethics of the Druzes. He likewise proposes that the Druze secondary school pupils be given Gadna* lessons, as is done in the Jewish secondary school, for the Druze youth, like their Jewish counterparts, join the army after post-primary education. The writer further suggests that separate post-primary schools be established for Druze girls, since coeducation is opposed by large sections of the Druze community.

277. **A Request to Replace Male Teachers by Female Ones** (Al-Mutalaba Bitaāyeen Muālimat Badalan min Al-Muālimeen). In: Al-Anba. 15 September 1970. p. 2.

The parents of Druze girls in grade 10 of the secondary school at the village of Isifya have asked the supervisor and the head of the local village council to replace the male teachers of the girls' classes by female ones, adding that unless this were done many parents were contemplating stopping their daughters' education. Because the girls are taught separately from the boys in this school, it has attracted girls from other Druze villages, for coeducation is contrary to the customs and traditions of the Druze community, and is, in secondary education as also at the higher levels of the elementary school, one of the obstacles preventing the progress of the Druze girls' education.

* (See footnote to abstract No. 274 in this section.)

278. FARAJ, SALMAN. **Should There Continue To Be an Arab Teachers' Section?** (Hal Satabqa Dairat Shoun Al-Muālimeen Al-Ārab?). In: Sada Al-Tarbiya, Vol. 18, No. 17. 15 September 1970. pp. 6–7.

Writing on the Arab Teachers' Section of the Teachers' Union, one of the Arab teachers' representatives on that Union suggests that the Section be discontinued and that the Arab teachers be integrated in the various institutions of the Teachers' Union. The existence of a separate Arab Section constitutes, in the writer's view, a barrier between the Arab and the Jewish teacher and does not make for contacts and closer relations between them. Moreover, more than half the Arab teachers who voted in the last elections of the Teachers' Union cast their votes in favor of Arab lists opposed to the existence of such a separate Arab Section, especially since it deviated several times from agreements entered into between the Teachers' Union and the Ministry of Education and Culture, with which it arrived at its own, separate agreements that were not always of benefit to the Arab teacher and Arab education.

In the Territories

279. **A Course of Advanced Studies at Bait-Jala for Instructors at Vocational Training Centers** (Dawrah Takmiliye fi Bait-Jala Lilmurshidin fi Marakiz Al-Tadreeb Al-Mihni). In: Al-Anba. 20 July 1970. p. 2.

Some sixty vocational instructors and teachers at vocational training centers on the West Bank and in the Gaza Strip attended a course in advanced pedagogical studies which was conducted by the Ministry of Labor and which included lectures on psychology, pedagogics, and vocational education. On the conclusion of the course, the participants visited vocational training centers and industrial undertakings in Israel. On the West Bank and in the Gaza Strip there are 35 vocational training centers which are supported and encouraged by the Ministry of Labor and are attended by about 3,000 pupils.

Boarding Schools

280. LEVIN, YOSEPH and NEVO, DAVID. **An Evaluative Study of Selection Procedure for Boarding Schools** (B'ayot b'ha'amadat ma'arekhet mivḥanim optimalit liv'rerat talmidim m'ḥonanim). Megamot, Vol. 17, No. 1. January 1970. pp. 50–56.

A battery of ten tests, that had been used in order to select gifted students from low socio-economic background, was analyzed. The battery was found to include many overlapping tests, and a multiple-regression-analysis made it possible to identify redundant tests.

However, since the data did not fulfil the necessary underlying assumption, it was impossible to employ the usual correction formula. Therefore the battery was reduced to three tests (a general intelligence test and an arithmetic test for selection, and a space perception test for differential classification) by approximation and logical analysis.*

Culturally Disadvantaged

281. FRIEDMANN-WITTKOVER, ELLY. **The Effect of Motory Movement on Culturally Disadvantaged Children (Pilot Research)** (Hashpa'at hat'nu'ah hamotorit al y'ladim t'unei tipu'aḥ (meḥkar ḥalutz)). Beer Sheva, July 1969. 39 pp.

Basing himself on psychological investigators and theoreticians who have discerned a connection between motor development, intelligence, and personality, the author experimented on the effect that intensified physical learning (according to Laban's system) had on the studies, personality, and intelligence of culturally disadvantaged children. For this purpose two 4th grades were selected one of which (the experimental grade) covered the above curriculum for two years. The small number of children (and other methodological defects) do not permit of significant statistical analyses, but the results show a trend toward an advantage for the experimental grade in gains in intelligence (according to the "draw a man" test), in the section of the standard achievements tests (those requiring more comprehension and less skills), in the sports tests, and in that of the personality variables (such as initiative, cooperation).

Extra-Curricular Education

282. **The School Newspaper** (Iton bet hasefer). In: Circular of the Director-General of the Ministry of Education and Culture, 5731, No. 1, para. 16. 31 August 1970. pp. 10–11.

The Social Education Unit in the Ministry of Education and Culture assists in training the editorial boards of pupils' newspapers, among other things by publishing a current collection of selected poems and articles which have appeared in school newspapers. School principals are asked to bring these collections to the attention of the youthful editors and to send a copy of each newspaper to the Social Education Unit.

* (From the Megamot English Synopses.)

Immigrant Absorption

283. GOTTHOLD, YA'AKOV. **Immigrant Children at School (On Linguistic Integration; a Teacher's Handbook – Experimental Edition)** (Y'ladim olim b'vet hasefer (al hak'litah hal'shonit; tadrikh lamoreh-mahadurah nisuyit)). Ministry of Education and Culture, The Pedagogic Secretariat for Primary Education and Teachers' Training, The Advisory Committee on Immigrant Children's Absorption, Jerusalem. September 1970. 84 pp. (multilith)

Contending with the problems of adapting Hebrew to the needs of immigrant children is no novelty in the educational system in Israel and has recently again become necessary. Intended to help the teacher to tailor a curriculum to suit his pupils, the handbook contains five chapters: a) Factors in planning teaching (such as characteristic linguistic features in Hebrew). b) An initial diagnosis and a continuous follow-up. c) Special teaching methods. d) Textbooks and reading-books (here 67 books are reviewed, most of them not specifically written for the purpose). e) The use of audio-visual apparatus.

Juvenile Delinquents

284. BAR-SHIRAH, S. **The Treatment of the Delinquent in a Special School** (Hatipul ba'avaryan b'vet hasefer ham'yuḥad). In: Hed Haḥinukh, Vol. 44, No. 31. 9 April 1970. pp. 7–8.

Since a considerable proportion of the pupils at a special school consists of juvenile delinquents, the teaching staff devotes a great deal of attention to the prevention of delinquency. Based on the diary of the principal of such a school, the article describes four instances of crime and the way in which the school dealt with them. In three instances, the educator persuaded the juvenile delinquents to return the stolen property or its monetary value. The school also found employment for the pupil so that he could earn the required amount. Only in the fourth instance, when, after several acts of sabotage perpetrated in the city by Arab terrorists, a pupil attacked an Arab girl, the principal decided to hand the matter over to the police.

Kibbutzim (The Collectives)

285. ALLON, MONI. **Shemuel Golan's Educational Theory (on the Tenth Anniversary of His Death)** (Mishnato haḥinukhit shel Shemuel Golan (bim'lot eser shanim lif'tirato)). In: Hedim, Vol. 35, No. 93. August 1970. pp. 80–86.

For twenty-five years Shemuel Golan devoted himself both practically and theoretically to education in the kibbutzim. As a society essentially different from the general one, the kibbutz

requires a comprehensive theory based to the maximum extent on objective foundations. Shemuel Golan's greatness lay in the fact that he did much to formulate such a theory by synthesizing ideas derived from four sources: the prevailing situation in the kibbutz, the youth movements, the contemporary educational reforms in the world, and psychoanalysis. The substance of his theory is based on three factors: the division of functions between the family and the children's home, the educational group as a basic form, and directed independence.

286. **Decisions of the 37th Council of the Kibbutz Artzi Hashomer Hatza'ir (Devoted to Questions of the Education of Adolescents (Givat Havivah, 28–30 April 1970)** (Haḥlatot hamo'atzah ha-37 shel hakibbutz ha'artzi hashomer hatza'ir (mukdeshet lish'elot ḥinukh b'gil han'urim) (Givat Ḥavivah, 28–30 b'April, 1970)). In: Hedim, Vol. 35, No. 93. August 1970. pp. 204–211.

The decisions are presented in eight sections. a) The establishment of a large regional educational institute, this being the organizational objective which this particular kibbutz stream has set for itself. b) Ways of imparting knowledge and improving teaching methods; on the one hand, pre-vocational education and, on the other, the maximum individualization in theoretical subjects. c) The society of adolescents and the educational group (this group is the characteristic educational instrument in the kibbutz, and the section deals with ways of improving it). d) Educators and their training. e) Kibbutz and ideological education (this includes an attitude of respect and equality for the Arab nation). f) Organization and administration. g) The youth movement branch. h) The matriculation examinations (the Council favors organizing a public struggle against the continued existence of these examinations).

287. ARNON, YOSEF. **Psychometry and the Choice of an Occupation** (Hapsykhometriyah uv'ḥirat miktso'a). In: Hedim, Vol. 35, No. 93. August 1970. pp. 87–95.

Individual adolescents as also entire kibbutzim have begun to display an interest in psychometry as an instrument in counselling in the choice of an occupation. This change is due to the kibbutz's rising standard of living which encourages both the individual and the community to combine a concern for personal inclinations with the needs of society. The success of this new service is dependent a) on its professional standard, and b) on an understanding by the community and its leaders of its possibilities. To promote such an understanding is the purpose of the present article.

288. **Elementary Education in the Kibbutz** (Haḥinukh hay'sodi bakibbutz). In: Circular of the Director-General of the Ministry of Education and Culture, 5731, No. 1, para. 22. 31 August 1970. pp. 14–15.

The discussions of the joint committee of the Ministry of Education and Culture and the Inter-Kibbutz Education Board are summed up in eight sections, among these being the following: a) Since the kibbutz curriculum is based on the assumption that pupils usually attend school for twelve years, the Ministry recognizes the right of the kibbutz schools to deviate from the official curriculum. b) The Ministry similarly approves the special pedagogical methods employed by the kibbutz schools. c) Teachers in kibbutz schools have the right, when evaluating the pupils, to dispense with the system of marks and will use it only when communicating with institutes other than those of the kibbutz movement. d) The district supervisor is to approve deviations from the official school holidays necessitated by conditions in the kibbutz.

289. **The Kibbutz Elementary Teachers' Training Institute** (Hamakhon l'hakhsharat morim laḥinukh ha'al-y'sodi hakibbutzi). In: Igeret Lam'ḥan'khim, Issue No. 37. May 1970. p. 65.

The kibbutzim's seminary, like all seminaries in Israel, trains only elementary school teachers (secondary teachers being trained at the universities). For some years the seminary had a special institute for training elementary school teachers for kibbutzim, which, known by the title of this abstract and now recognized by the Ministry of Education and Culture, is to work in conjunction with the Tel Aviv University, to which the Institute's graduates will proceed for the B.A. degree. The institute's course will be a three-year one, the first year being devoted to basic studies, after which the students will start specializing. The standard of admission to the institute will be raised, especially in mathematics for science students and in English for all streams. At present the institute's basic problem is that it has too few students.

290. BAR-SEMEKH, MOSHEH. **How Is a Planned Change to be Introduced?** (Shinui m'tukhan—ketzad?). In: Hedim, Vol. 35, No. 93. August 1970. pp. 101–105.

In Israel there are recently-founded kibbutzim which have few members, among whom the manifestations of tension is attributed to manpower shortage and the many occasions for interpersonal conflicts. One of the spheres of conflict – the opportunities for extra-kibbutz advanced studies – is described in the article. On the basis of a questionnaire circulated in such a small kibbutz, the writer comes to the conclusion that the problem is not one of manpower shortage but of the polarization of its population into

leaders and led, with the pressure for extra-kibbutz advanced studies coming specifically from the leaders, their reasons being an increase in efficiency and a reward for their leadership. The writer warns that the limitation of extra-kibbutz advanced studies to the leading stratum is apt to intensify the polarization and thus to destroy the society in such a kibbutz.

Moshavim (The Villages)

291. GRINKER, RIVKAH. **[Education in the Moshav*]. The 12th Convention of the Moshav Movement (8–10 April 1970)** ([Haḥinukh bamoshav]. Hav'idah ha-12 shel t'nu'at hamoshavim (8–10 b'April, 1970)). In: T'lamim, No. 264–266. June 1970. pp. 47–49.

As an instrument preparing the second generation for the Moshav, the school suffers from several shortcomings: a) Since most of the teachers do not belong to a Moshav, they are incapable of giving the children a proper approach to the Movement. b) The Moshav Movement has established regional agricultural secondary schools, but as parents prefer to send their children to urban ones, the level of these regional schools is deteriorating. (Eight resolutions of the Convention, dealing with educational issues connected with the above topics, appear on pp. 83–84).

Youth Aliyah

292. BAR-NETZER, HANAN. **Stages in the Development of Youth Communities and the Function of the Instructors** (Sh'labim b'hitpat'ḥutan shel ḥevrot no'ar v'tafkidam shel hamadrikhim). In: Alim, Children and Youth Aliyah Department, Jerusalem. Spring 1970. pp. 27–35.

Every youth community in a kibbutz passes through three stages: a) individual adaptation; b) group cohesion; c) integration into the communal pattern of the kibbutz. In the past instructors were non-professionals with a broad education, who through a sense of mission combined teaching with instruction. The situation has now changed. The educational demands have increased and few are prepared to undertake such work. Although there is an instructors' seminary belonging to the Youth Aliyah, the feeling is that training for instruction is not enough, greater emphasis being laid on the conflict between the function of the teacher who demands and teaches and that of the instructor who understands and accepts.

* The moshav, an agricultural village in which, depending on its type, various forms of cooperative farming are practiced, is except for the kibbutz, the only rural settlement that exists among the Jews in Israel.

293. GOTTESMANN, MEIR. **A Youth Community is Absorbed in a Kibbutz** (Ḥevrat no'ar nikletet b'kibbutz). In: Alim, Children and Youth Aliyah Department, Jerusalem. Spring 1970. pp. 36–52.

The monograph describes a youth community which spent three years in a kibbutz and the history of which was followed up by the author both in his capacity as the educational supervisor and by means of sociometric and attitudinal questionnaires. The author states that: a) The proportion of rejections was relatively small (an average of 2.5 per pupil out of 28 pupils). b) Six of the pupils (five of them boys) proved themselves to be leaders, some expressive, others instrumental. Only one of them experienced rejection toward one of the other leaders. c) In a recording of two group discussions (according to the Bales' Category System) not a single destructive statement was found. d) Of the 28 pupils who completed the course, 19 did their army service together, after which 14 of them returned as members of the kibbutz.

294. KULEH, DOV and SARID, OFRAH. **Marginal Youth in the Framework of Youth Aliyah** (No'ar shuli b'misgeret Aliyat Hano'ar). In: Alim, Children and Youth Aliyah Department, Jerusalem. Spring 1970. pp. 53–60.

Pupils who, after being admitted to Youth Aliyah, are found to be marginal cases, are handled by the Individual Rehabilitation Section. The writers give the sociological background for the deterioration of such youths to a marginal status, and describe the frameworks through which the section functions: A foster family (whose average age is higher than one taking in a small child), the family of relatives (where the parents are still abroad; in some instances the youth immigrates to Israel before his parents, to whom he acts as a guide, and through this begins for the first time to internalize the culture of Israel), an "Apprentices' Home" (a family center for some 20 youths, who are apprenticed to regular workshops), and a rented room (for more mature youths whom the Section wishes to wean from dependence on the institution or for those with whom it has failed to establish personal ties).

ADMINISTRATION OF EDUCATIONAL SYSTEM

The School Calendar

295. **Special Days and Weeks during the 1970/71 School Year** (Yamim v'shavu'ot m'yuḥadim bish'nat halimudim 5731). In: Circular of the Director-General of the Ministry of Education and Culture, 5731, No. 1, para. 1. 31 August 1970. p. 3.

To enable schools to plan projects for special occasions in advance, a list is given of twelve such occasions, among these being

International Education Year, Care and Safety Week, United Nations Day, Painting and Sculpture Week, Health Week, Diaspora Day.

The School Plant

296. **Directives for Planning Kindergartens and Elementary Schools; Construction and Furnishing Standards for Elementary Schools** (Hanḥayot l'tikhnun ganei y'ladim uvatei sefer y'sodiyim; t'kanim liv'niyah ul'rihut shel batei sefer y'sodiyim). Circular of the Director-General of the Ministry of Education and Culture. Special Circular I [June 1970]. 28 pp.

The circular contains programs which are directives elaborated by the Chief Government Construction Committee, their purpose being to guide interested parties in crystallizing building aims, especially with regard to new construction. Where there are budgetary limitations, it is recommended that the construction be planned as stages of an overall plan. Among the nine programs are a kindergarten, elementary schools of different sizes (6, 12, and 18 grades), special schools (for retarded, disturbed, imbecile children), sanitation, and water supply. The construction and furnishing standards are given in five chapters: siting and planning school grounds, data on planning a school, classrooms, annexes, and a rural regional school.

Educational Prizes

297. **Educational Prizes for Kindergartens – 1970/71** (P'rasei ḥinukh l'ganei y'ladim – 5731). In: Circular of the Director-General of the Ministry of Education and Culture, 5731, No. 1, para. 24. 31 August 1970. p. 17.

At the end of the present school year prizes (one in each district) will be awarded to kindergartens which, while satisfying the normal requirements, have introduced and developed some special activity that can and should be done too, in other kindergartens. The announcement gives examples of such activities (for example, developing language). The prizes will take the form of grants to be used for additions to the kindergartens' educational equipment. (In the following paragraph – 25 – the identical announcement is made with reference to elementary schools.)

Safety Measures

298. **Survey of Safety Measures in Elementary Schools (Conducted on Behalf of the Ministry of Education and Culture)** (Seker hab'tiḥut baḥinukh hay'sodi (ne'erakh avur Misrad Haḥinukh V'hatarbut)). Hamosad Liv'tiḥut Ul'gehut (The Institute for Occupational Safety and Hygiene), P.O. Box 1122, Tel Aviv. 1968. 207 pp.

Having compared the existing safety instructions, collected the statistical data on accidents in schools, and visited 75 schools and kindergartens, the investigators made numerous recommendations relating to various spheres: the traffic to and from school, summer camps and excursions, agricultural and manual work, intensifying a consciousness of safety, and the treating of accidents. A special chapter deals with kindergartens, and the appendix contains statistical tables.

Security Arrangements

299. **Security Arrangements in Educational Institutions (Special Circular)** (Sidurei bitaḥon b'mos'dot haḥinukh (ḥozer m'yuḥad). Ministry of Education and Culture. 6 September 1970. 3 + 2 pages.

To ensure the safety of pupils against acts of sabotage, every school principal is to appoint someone in charge of security and is to attend, in conjunction with him, to the school's security; arrangements (such as organizing security patrols among the pupils, intensifying vigilance on the part of all the pupils and teachers, maintainng contact with the police and with parents). The principal is to draw up standing regulations governing what is to be done should there be an explosion at the school and is to drill the pupils in carrying out these regulations.

The Supervisor

300. **Evaluation and Reporting** (Ha'arakhah v'divu'ah). In: The Series: For the Elementary Education Supervisor. Ministry of Education and Culture, The Pedagogic Secretariat for Primary Education and Teachers' Training, Jerusalem. August 1969. 136 pp.

The book has four chapters: a) Introduction. b) A description of 18 forms used in supervision in Israel. (Among these: Summary of a month's activities, Comprehensive report on a school, Report on the principal, Evaluation sheet on the teacher, Specific evaluation sheets for various subjects). In evaluating a teacher, the supervisor may either use a form or write a comprehensive report. The other forms are in the process of being converted to automatic data processing, several examples of which are given. c) Codes used in data processing forms. d) Evaluation guides designed to suggest to the supervisor other categories in addition to those described in the earlier chapters.

THE TEACHING OF VARIOUS SUBJECTS

Art

301. **Painting and Art Instruction Curriculum** (Tokhnit limudim l'hora'at hatziyur v'ha'omanut). Ministry of Education and Culture, The Pedagogic Secretariat for Post-Primary Education, Painting and Art Instruction Inspectorate [Jerusalem. 1970] [Pages unnumbered. Estimated number: 200.]

While art is not a required subject in the secondary school, the Ministry of Education and Culture is anxious to encourage its teaching both as a learning stream (in grades 9–12) and as an elective subject. Based on the assumption that the school has a special room for the purpose and suitable equipment, the standard of which is given in detail, the curriculum is structured according to lessons, and each lesson according to its aim, means, demonstrations, homework, and comments. The chapters of the curriculum are: painting, graphic art, sculpture and the history and theory of art. Each chapter has a large number of illustrations.

Bible

302. BAR–TUV, GIYORA. **"Aims" and Aims in Teaching the Bible** ("Matarot" umatarot b'hora'at hat'nakh). In: Ma'alot [Vol. 8], No. 4. December 1969. pp. 4–8.

In a secular school the teacher has difficulty in selecting the aims of teaching the Bible. The problems and the ways of dealing with them are described by the author under three points: a) the literature of the Bible is essentially religious, also when treating social relations. The secular teacher can present faith to his non-religious pupils as a human psychological phenomenon: man's readiness to suffer even martyrdom for the sake of his values. Only on this basis should the fact be demonstrated to the pupils that the Bible does not conceal negative conduct on the part either of individuals or of the people as a whole. b) Although there exists a gap between life as described in the Bible and our contemporary life, the pupils can be shown that there are many points in common between them. c) There are differences of opinion among the Israeli public about the areas conquered in the Six Day War. Without taking sides in this dispute, the teacher can make the pupils aquainted with these areas from the biblical viewpoint.

303. ZABOROVSKY, DEVORAH; GREENBERG, ḤAYAH; ALEXANDROV, LEAH. A Bible Lesson at Three Levels (Shi'ur baTorah b'shalosh ramot). In: Bis'deh Ḥemed. Vol. 13, No. 1–2. [September–October 1969.] pp. 75–94.

The article illustrates the treatment of the same chapter of the Bible (Joseph and his brothers: Genesis 44) at three levels; grades 2, 5, and 11. The pedagogical principles at the first level are: deriving experiental impressions from the text and recreating the situation; at the second level, a conceptual relation; at the third level, an evaluating relation, fashioning a world outlook, and modifying attitudes by achieving a closer contact with the text through exegesis and the midrashim (the rabbinical homiletical interpretations of the Scriptures).

English

304. HAMBERGER, Y. D. and GEFEN, REFAEL. **Bulletin for English Teachers** (Alon l'morim l'Anglit). Ministry of Education and Culture, The Pedagogic Secretariat for Primary Education and Teachers' Training, English Instruction Inspectorate, Jerusalem. No. 6. June 1970. 38 + 6 pp.

The Hebrew section deals with nine topics, among which are: teaching the rudiments of English reading, Reading and interpretation, On the use of a translation, Marionettes in the English lesson, Objective tests. In the English section there are three topics: An extract from Punch, Teaching English by television, Teaching by means of a poem.

Jewish Consciousness

305. STAHL, AVRAHAM. **Communities Tell (A Collection of Stories, Folk Tales, and Sayings from Written and Oral Sources)** (Edot m'sap'rot (leket sipurim, ma'asiyot am, ufitgamim mim'korot shebikh'tav v'sheb'al peh)). Tarbut V'ḥinukh Publishing House, for the Ministry of Education and Culture, The Department for Torah Culture, Jerusalem [1970]. 206 pp.

Intended to close the gap between the Jews who immigrate to Israel from different countries, this compilation enables them to learn one another's folklore, besides contributing to raising the self-esteem of those belonging to the sub-cultures whose prestige is low among the general community. The work contains 100 folk tales and stories and 10 groups of sayings (collected from 25 different countries). At the end of each story the editor gives methodological suggestions for teachers and youth instructors, while at the end of the book are a suggestion for a folklore circle, a bibliography, a list of sources, and an index of names and subjects.

Language

306. RABIN, ḤAYIM. **Writing Should Keep Pace with the Development of the Language** (Hak'tiv tzarikh l'hitpate'aḥ yaḥad im halashon). In: Am Vasefer, Issue No. 39—40. Autumn 1970. pp. 19—22.

In biblical times Hebrew writing comprised only consonants, some of which are used in the traditional version of the Bible to indicate various vowels. This is regarded as "grammatical writing." In the middle ages the use of consonants to indicate vowels was greatly extended. Nevertheless, when the Hebrew Teachers' Union was established in Eretz Israel eighty years ago, a distinguished leader at the time, David Yellin, used his influence to have the grammatical writing introduced into the schools. This decision was, in the writer's view, wrong, since a) grammatical writing is not easy either for children or for laymen, and b) it confronts children with a conflict between two systems of writing: the grammatical which is learnt at school, and the practical, which, more permissive than the former, is used in newspapers and books. After a controversy lasting many years the Hebrew Language Council in 1948 formulated principles of writing, which the Hebrew Language Academy, established by law in 1953 as the successor to the Hebrew Language Council, took no steps to confirm. Two committees, which dealt with the subject, proposed that these principles be expanded, but this proposal was not approved by the Academy. In a compromise between these two approaches it was decided in 1968 to confirm the principles of 1948 and to appoint a committee to follow up their application.

307. **The Supreme Hebrew Language Institute Law, 5713-1953: Proclamation regarding the Hebrew Language Academy's Decision on Spelling** (Ḥok hamosad ha'elyon lalashon halvrit 5713-1953: hoda'ah al hahlatat Ha'akademyah Lalashon Halvrit b'inyan hak'tiv). In: Reshumot (Israel Government Gazette), No. 1529. 2 June 1969. p. 1535.

The proclamation, signed by the Minister of Education, sets out in brief the Hebrew Language Academy's decision on the two systems prevailing in Hebrew: a) "pointed"* (or grammatical) spelling...; this spelling is used in education, prayerbooks, and poetical works...; its use should be extended to include everything addressed to the public, since it ensures correct reading. b) unvocalized spelling. The Academy confirms the principles formulated in 1948 by the Hebrew Language Council. (This proclamation appeared in paragraph 10 of the said law, under the heading: "The Academy's decisions relating to grammar, spelling, terminology, and transcription, published in Reshumot by the Minister of Education and Culture, shall apply to educational and scientific institutes, to the Government, its departments and institutions, and to the Local Authorities.")

* A system of vowel signs comprising dots and strokes, the former being placed above, below, and within the consonants, and the latter below them. Though facilitating reading, there are difficulties in writing them, since almost every vowel can be represented by two signs.

308. **A Summary of the Committee's Deliberations** (Sikum hadiyunim). Ministry of Education and Culture. The Committee for Implementing in Schools the Hebrew Language Academy's Decisions on Spelling. Jerusalem (December 1969). 5 pp. + 6 appendices.

Following the Hebrew Language Academy's decision (see abstract No. 7b), the committee recommends: a) That the plene spelling as decided upon by the Academy be introduced in all classes. b) That every Hebrew typewriter and printing press have an additional six letters for reducing possible misunderstandings arising from the spelling, c) That the approval of new textbooks be conditional on a strict conformity with these spelling rules. d) That grammatical spelling be learnt only passively for the purposes of reading sacred and poetical works and doing grammar exercises. The committee reformulated the Academy's spelling rules to facilitate their being learnt by children: for example, "Wherever you hear 'u,' write..."

309. GILADI, RIVKAH. **Suggested Changes in the Methods of Language Teaching** (Hatza'ot l'shinui d'rakhim b'hora'at halashon). In: Haḥinukh, Vol. 42, No. 5. June 1970. pp. 345–355.

In 3–4 lessons a week the elementary school teacher has to teach a language, a subject which comprises several elements: literature, oral and written expression, grammar and spelling, cultivating free reading. Reviewing the prevailing situation in the teaching of grammar and spelling, the writer mentions that the use of a dictionary does not exist in the Israeli school, being only a demand made by writers of articles. As an alternative she proposes a curriculum a) which is integrated with allied subjects, such as Bible and geography, and b) which integrates all the elements of the language. For the latter, a detailed curriculum, combining grammar, spelling, and the use of a dictionary, is suggested.

Literature

310. **Guide to Children's Reading-Books (Catalogue Raisonné and Indexes)** (Madrikh l'sifrei k'ri'ah liy'ladim (katalog m'numak umaft'ḥot)). Yaḥdav Publishing House, for the Ministry of Education and Culture, The Pedagogic Secretariat for Primary Education and Teachers' Training, The Committee for Reading-Books, Tel Aviv. [1970]. 176 pp.

An enlarged version of "The Book Corner" (see this series, vol. 4, no. 1, p. 33, abstract no. 59), the Guide includes some 300 additional works. The description of 580 books is arranged alphabetically according to titles, followed by three indexes, one of authors' names, another of three age groups, and a third of nine categories of contents (such as poetry, animal stories, the life of nations).

Reading

311. NARDI, NOAḤ. **Reading Readiness** (Kon'nut lik'ri'ah). In: Bis'deh Ḥemed, Vol. 13, No. 6–7 [March–April 1970]. pp. 335–353.

A test adapted by the author from the model drawn up by the New York Education Department is given in full in the first section of the article, as is also an explanation of the considerations on which the two parts of the test were based: concepts and word matching. The second section contains a report of the results of the test conducted in 8 kindergartens (at the end of the school year) and in 10 first grades (after 4 months' schooling). After discussing the reliability and validity of the test, the author notes an important finding: the average marks of the kindergartens, which were for culturally disadvantaged children included in an emotional, social, and general intellectual enrichment experiment, were in several instances higher than those of normal children in the first grades (and this after 4 months' schooling!).

Sciences

312. LERMAN, NOAḤ. **An Experimental Approach in Teaching the Sciences in the Secondary School** (Gishah nisyonit b'hora'at hamada'im b'vet hasefer hatikhon). In: Ma'alot [Vol. 8], No. 4. December 1969. pp. 31–34.

Curricula and textbooks are nowadays structured on an experimental approach, that is, on a readiness to re-edit the material several times, account being taken of the effect each edition has on the performance of the pupils. Such an experimental approach can and should also be introduced into the teacher's work. The author described two possible measuring tools: a) the short test, which, consisting perhaps of only one multiple-choice question, can reveal to the teacher the stage reached by the pupils and can also serve as a means of increasing their motivation; and b) the short questionnaire, in which the pupils are asked at the end of a lesson to evaluate several methodological points, such as the rhythm of the lesson, the clarity of the lecture, and so on.

Spelling

313. WEISER, ZEHAVIT and SCHLESINGER, I. M. **The Influence of Different Systems of Hebrew Orthography on Reading Efficiency** (Hashpa'at shitot hak'tiv halvri hashonot al y'ilut hak'ri'ah). In: Megamot, Vol. 16, Issue 4. November 1969. pp. 376–384.

Various systems of Hebrew orthography are at present in use in Israel. This study investigated the reading efficiency of a Hebrew

text without vowel signs (pointing) written in each of three systems of orthography: two systems of "full" spelling in which some vowels are indicated by an addition of consonants (w and y) in the text, and the "defective" spelling system taught in Hebrew schools, in which there are only a few such additions. A large proportion of words remains ambiguous when spelled according to the "defective" system. Contrary to expectations, the spelling system used in the text was found to have no effect either on the reading rate or the comprehension of 176 seventh-grade Hebrew-speaking pupils. This result was attributed to contextual cues which enable the reader to identify words with "defective" spelling without slowing down. Whether these results hold for less experienced readers and for longer or more difficult texts requires further study. Preference patterns for "full" and "defective" spelling systems were also investigated.*

JEWISH EDUCATION IN THE DIASPORA

Teacher-Training

314. DUSHKIN, ALEXANDER M. **Comparative Study of the Jewish Teacher Training Schools in the Diaspora Institute of Contemporary Jewry,** Hebrew University, Jerusalem, 1970. 128 pp.

The prevalence of the lack of trained Jewish teachers in all regions of the diaspora, and the broadening conceptions of community responsibility for Jewish life in general, and for Jewish education in particular, constituted the motives which prompted this comparative global study – the first attempt to describe and analyze on a world scale, the status, programs and problems of Jewish teacher training schools in the communities of the diaspora. Its underlying point of view is the conviction that Jewish education in general, and the education of Jewish teachers in particular, are the responsibility of the community.

The general aim of the study has been to stimulate detailed purposive thinking in the area of Jewish teacher training, to indicate where changes had to be made, and to provoke emulation of worthwhile ideas, practices and programs found in the better teacher training schools.

The study is comparative with regard to:

a) the world regions – North America, South and Central America, Western Europe including Great Britain, communities in Africa, Asia and Australia;

b) the prevalent ideologies – Orthodox, Conservative, Traditional, Reform Liberal, Nationalist Hebraic and Yiddishist, Community Non-denominational.

c) the institutional types – Hebrew Teachers Colleges and Schools, Colleges of Jewish Studies (having departments for teacher

* (From the Megamot English Synopses.)

training), Teachers Institutes of Rabbinic Seminaries, Pedagogic Institutes of Yeshivoth Gedoloth, "Normal" Schools (Ecoles Normales).
Thirty (30) teacher training schools in North America, as well as forty-six (46) institutions in other regions are included in the study. No attempt is made to evaluate particular institutions. The summary and analysis of the data are presented in 10 chapters and 61 tables. The findings of the study are reported in chapter 9. Implications and conclusions are given in chapter 10. A list of the Jewish teacher-training institutions included in the study is contained in the Appendix, pp. 123–128.

Curriculum

315. ELEFANT, WILLIAM L. **The Derivation and Application of an Educational Commonplace Relationships' Model to Jewish Educational Curriculum Data.** Part I: Theoretical Model; Part II: Locating and Reporting the L-M-SM Data. Jerusalem. December 1970.

Part I of this analytic investigation presents the theoretical model for the derivation and identification of 27 different combinations of educational commonplace components as structured on Joseph Shwab's discussion of the 4 topics of education: the Learner (L), the Teacher (T), the Milieu (M), and the Subject Matter (SM). (For the purpose of this study the Teacher (T) and related terminologies were merged with the Milieu (M) commonplace.) The 27 generated combinations were grouped within 3 major categories: Category No. 1 (the Pures), with only 1 commonplace component, i.e., Pure L, Pure M, and Pure SM; Category No. 2 (the Dominants), with 2 different commonplace components, i.e., Dominant LL (2 with LL at the beginning, 2 with LL at the end, and 2 with L at either end); Dominant MM (2 with MM at the beginning, 2 with MM at the end, and 2 with an M at either end; Dominant SMSM (2 with SMSM at the beginning, 2 with SMSM at the end, and 2 with an SM at either end); and Category No. 3 (the Hybrids), consisting of the three commonplace components L-M-SM (2 ending with an L, 2 ending with an M, and 2 ending with an SM). These 27 commonplace components, i.e., the 3 Pures, the 6 Hybrids, and the 18 Dominants, were then applied in analyzing the textual descriptive material dealing with the broad philosophical and methodological considerations of the "Curriculum Outline for the Congregational School," Revised Edition, published by the United Synagogue Commission on Jewish Education, New York, 1959.
The textual data appropriate to each commonplace category are reported in Part II of this analytic study. The findings point to a clear emphasis in the curriculum in the direction of the L and M (Learner and Milieu commonplaces). Despite abundant material and references on the subject of "Curriculum," there is little or no use of the SM (Subject Matter commonplace) as conceived in

modern curriculum thinking with its emphasis on disciplines and structures of knowledge. This investigation was first undertaken in a seminar which the researcher audited during 1968 within the framework of the Center for Diaspora Jewish Education at the Hebrew University in Jerusalem.

SPECIAL SECTION
on
Education for the Culturally Disadvantaged
in the Israeli Setting
(1953*—1970)

* Date of earliest abstract in this special section.

INTRODUCTION

The first Special Section which appeared in this series (Vol. 1, No. 2) dealt with the present subject, to which we return with the recent publication of "A Decade of Projects on Behalf of the Culturally Disadvantaged" (Asor l'mifalei hatipu'aḥ; Ministry of Education and Culture, Jerusalem [1970]). This title has been abbreviated to "A Decade" in all the abstracts of this work, except for the first one, No. 330. These abstracts appear here under the same Table of Contents headings and in the same order as in the book itself.

Among these abstracts, there have, from time to time, been inserted those of other items that have not been covered by this series since the appearance of the previous Special Section on the subject. The reader can identify these inserted abstracts by the parentheses which have been added to the abstract numbers.

Preceding all this is the sub-section "Background Material" (sociological, psychological, philosophical and educational). Its contents typify the activities in this particular field which characterized, for the most part, the first decade of the State of Israel and which prepared the ground for the second decade that saw the institutionalization of the government's efforts on behalf of the culturally disadvantaged, dealt with in "A Decade." The literature reflecting these activities appeared in print prior to the previous Special Section on the subject, in which abstracts of some of it were included. Other items from this literature have been abstracted here as an appropriate introduction to this Special Section.

BACKGROUNDS

Sociological

316. BIER, FANNY. **Conflicting Values among Children of Immigrants** (Nigudei arakhim etzel yaldei olim). In: Megamot, Vol. 5. 1954. pp. 386–391.

Describing her experiences as a school teacher in a new village, the inhabitants of which were immigrants from Asian countries, the writer tells of the problem that faced her: how to impart her values (those of the prevailing Israeli society) to the children without prejudicing the culture of the family and the community. How this was done is exemplified in four areas: a) Hygiene and dress. b) The relations between the sexes. c) The attitude to public and private property. d) The attitude to the school.

317. FEITELSON, DINAH. **On the Changing Educational Patterns in the Kurdistani Community** (Al hishtanut had'fusim haḥinukhiyim ba'edah haKurdit). In: Megamot, Vol. 6. 1955. pp. 275–287.

a) The immigrant Kurdistani child in the Israeli educational institutions: At the time the article was written there was a serious contradiction between the situation in which the Kurdistani child lived and the subject matter which he learnt in the kindergarten and the school. The declared attitude of Israeli education is progressive, which means an education related to reality, but that which the child encountered in school was derived entirely from the culture of European Jews. b) The educational patterns of Kurdistani families that had lived a long time in Israel: Among the families that had immigrated to Israel 20 years ago or were born in the country, four types were to be distinguished. a) Parents educated abroad: these had failed to become integrated in the country. b) Parents educated abroad: they had become partly integrated. c) Parents educated in Israel: these aspired to "progress." d) Parents educated in Israel: they exhibited a pseudo-conservatism.

318. KATZ, ELIHU and ZLOCZOWER, AWRAHAM. **Ethnic Continuity in the Second Generation: A Report on Yemenites and Ashkenazim (European Jews) in a Small Israeli Town** (Hemshekhiyutam shel d'fusim adatiyim bador hasheni). In: Megamot, Vol. 9. 1958. pp. 187–200.

Various theories assert that the second generation of immigrants to countries characterized by a higher cultural standard and a universalistic value system, is caught in a conflict between the traditions represented by their families and a desire to become

integrated in the absorbing society. As a result of this conflict, they often tend to reject parental authority.
A study carried out in a small town in Israel inhabited by two ethnic groups revealed that this theoretical assumption is not borne out by the facts: The second generation of the Yemenites was characterized by loyalty to ancestral traditions and to the family group.
This ethnic continuity was made possible, to a large extent, owing to the separation obtained between the two ethnic groups; this separation, in the ecological, educational, social and political fields, was almost complete at least until the establishment of the State. The separation opened the way for ethnic discrimination, but at the same time enabled the Yemenites to continue, in Israel, the way of life they had pursued in Yemen and thus softened the crisis of adjustment.*

319. DEUTSCH, AKIVA. **The Image of the Elite in a Yemenite Suburb**** (D'mut ha'elitah b'farvar Temani). In: Megamot, Vol. 9. 1959. pp. 328—333.

The article sums up another aspect of the research described in the previous abstract, No. 318. Here, too, the theoretical assumption that the attitudes of the elite represent a compromise between the traditional and the modern has proved to be false. Although its religion is orthodox, this elite exhibits modern attitudes to a greater extent than does the general western society. Thus, for example, all the members of the elite favor education for girls (as against 94% and 68% of the youth and the adults, respectively, in the non-elite Yemenite society); 46% of them approve the activities of youth movements (as against 39% and only 23% of the youth and the adults, respectively). The elite thus acts as a bridge between the ethnic group and the general society.

320. **The Oriental Communities in the Israeli Society (Research Reviews)** (Edot hamizraḥ baḥevrah ha Yisraelit (s'kirot-meḥkar)). Report, Based on Stenographic Minutes, of the Lectures Delivered at the Conference of Israel School Supervisors (November 1957). Second Conference. Ministry of Education and Culture, The Pedagogic Secretariat, Jerusalem [1959]. 124 pp.

This conference exemplifies the kind of activities which preceded the establishment of the Center for Educational Institutions for the Culturally Disadvantaged and which centered on gaining an insight into the oriental communities, in the knowledge that they included the bulk of the population in need of cultural enrichment. All the lecturers invited to address the conference were from the Hebrew University's Department of Sociology, the subjects of their lectures being: Characteristic features of the traditional society, The

* From the Megamot English synopses.
** The suburb is one in a poor neighborhood.

demography and statistics of the oriental communities, Two types of oriental communities (the Kurdistani and the Moroccan), Processes of social change, The family and youth in the traditional society, The ethnic factor in immigrant settlements, Research into the second generation in a small town.

321. WEINGROD, ALEX. **Change and Continuity in a Moroccan Immigrant Moshav** (Shinu'i v'hemshekhiyut b'moshav shel yotz'ei Maroko). In: Megamot, Vol. 10. 1960. pp. 322–335.

This paper, which follows "Moroccan Jewry in Transition" (Megamot 10, 3), discusses the problems of adjustment of Moroccan immigrants to the life of an Israeli moshav.
The new consciousness of citizenship and the accompanying feelings of independence and freedom play an important role in the immigrant's self-image. At the same time, the "Jewish" identity, prevalent in Morocco, has been replaced by a "Moroccan" identity, which serves to point up the traits common to this group of newcomers. The process of urbanization which characterized Jews in Morocco, and which was viewed as a positive cultural process, has been altered with settlement in the moshav. The settlers were forced to adjust to rural village life and to what is for them a position of low status.
Change may also be discerned in the criteria for measuring status. While in Morocco wealth and religious education were the main status criteria, in the Israeli moshav those symbols are being replaced by new criteria such as leadership qualities on the one hand and success in farming on the other.
Another development is the change in the social significance of the kin group. While in Morocco the kin group was in the process of decline, owing to urbanization and internal migration, in Israel its position has been reinforced as a consequence of the new economic and political organization.*

322. STAHL, AVRAHAM. **The Language of Members of the Oriental Communities (Linguistic Differences between Persons with an Oriental and Those with a European Culture. The Nature and Source of These Differences)** (L'shonam shel b'nei edot hamizraḥ (hahevdelim hal'shoniyim bein b'nei tarbut hamizraḥ u'vnei tarbut Eropah; mahutam um'koram)). Thesis for the M.A. degree in education, submitted to Dr. Mosheh Caspi, The School of Education, the Hebrew University, Jerusalem [1967]. 171 pp.

Among the aims which the author set himself were defining the characteristics of an oriental language, the relation between language and ways of behavior and between it and modes of thinking, and also its applicability to various spheres of education. By analyzing

* From the Megamot English synopses.

numerous texts, the author arrived at the differences between the two cultures, among these being involvement and superficiality, immediacy and reverence for the magical power of language, a sparse use of conjunctions, diffuseness, and limited variety. A comparison is also made between an oral and a literary culture. As regards proposals that may be applied in education, the author suggests that language teaching be accorded a more significant place than it has at present, in order to close the gap described, and that the school adopt, as general norms, several features characteristic of oriental culture, such as the readiness for associative thinking and discourse. More than two-thirds of the book consist of texts used by the author in comparing the two cultures and defining their specific characteristics.

323. **The Integration of the Exiles (Symposium Held at the Hebrew University, October 25–26, 1966)** (Mizug galuyot (y'mei iyun ba'universitah haIvrit biYerushalayim 25–26 October 1966)). Magnes Press, Hebrew University, Jerusalem. 1969. 191 pp.

The first session of the symposium was devoted to the subject of education. Maintaining that the problem is whether the coincidence of origin and backwardness would continue or would be considerably curtailed, the first speaker (Ḥayim Adler) reviewed three stages of the planning and programming provided by the Ministry of Education and evaluated them. The next speaker (Aharon Yadlin) likewise surveyed the Ministry of Education's efforts in this field. Educational topics also figured in the other sessions of the symposium, such as, The relations between the communities as reflected in secondary school pupils' answers to questions; The relations between community origin, income level, and educational level.

Psychological

324. ORTAR, GINAH. **A Comparative Analysis of Communities from the Viewpoint of the Composition of Intelligence** (Nitu'aḥ hashva'ati shel edot mib'ḥinat herkev ha'inteligentzyah). In: Megamot, Vol. 4. 1953. pp. 107–122.

What is the differential influence of social and cultural conditions on the level of intelligence? In an attempt to answer this question 12 mental functions were investigated among children of European and oriental origin, aged 6–16, some of these functions being the ability to abstract and a mastery of the language. By using the method of paired comparison, the author arrived at various conclusions, among these being the following: a) In several functions (such as the ability to abstract) there was no difference between the communities where the level of intelligence was identical. b) Members of oriental communities surpassed those

of European origin in their proficiency in figures (which may point to a lack of mental flexibility and of confidence). c) The number of disturbed children among the orientals who had been in Israel a long time was greater than that among the Europeans and also among the orientals who had arrived in Israel three or less years previously; the first group apparently suffering from an awareness of the conflict between the culture of the family and that of the school.

Philosophical

325. LAMM, ZVI. **Equality and Egalitarianism in Education. (Time for a Thorough Investigation).** (Shivyon v'shivyonut baḥinukh (eit liv'dikah nokevet)). In: Molad, Vol. 21, 1963, pp. 13—19.

The publications of the Ministry of Education and Culture evince a recognition that the course it has hitherto followed has failed. Yet the curricula suggested by it for the future are no better, since they, too, are structured on centralization and standardization, which are the causes of the present failure. Their moral justification is the principle of equality, but these are the very factors which make not for equality of opportunity but for equality of output. Education has therefore an important role to play in socio-political strategy, but is prevented from being what it really should be: professional education, which, under decentralization, can ultimately produce genuine equality.

326. KLEINBERGER, A. F. **Reflections on Equality in Education** (Hirhurim al hashivyon baḥinukh). In: Megamot, Vol. 13. 1965. pp. 257—288.

Equality is one of the principles of educational policy in Israel. In this article the author examines several implications of this concept: a) The duty of society to grant every child equal education. b) Equal education conduces to a lowering of the standard of education. c) The prevention of discrimination in education. d) Education of each group of children according to its characteristics. e) Equality in the procedure of determining results. f) Equal educational opportunities. Each implication is analyzed from the point of view of its results and moral justification. The author's conclusion is that human differences preclude this concept from being employed as a guiding principle in educational policy, despite which there is the moral obligation to prevent any discrimination in education.

Educational

327. SMILANSKY, SARAH. **Children who Fail in the First Elementary Grades and Their Parents** (Y'ladim hanikhshalim b'reshit darkam b'vet hasefer uv'nei mish'pḥotehem). In: Megamot, Vol. 8. [1957]. pp. 430—445.

The author, a clinical psychologist, describes a diagnostic study designed to examine the source of emotional disturbance in children who fail in their studies in the first elementary grades. The study included some 500 children from the kindergarten and grades one and two. The tools used included observation, intelligence and achievement tests, a rating scale, interviews with the parents and teachers. It was found that children from low socio-economic strata, even those who were born in Israel and attended kindergarten, lag far behind their fellows of European origin in the two basic skills taught in the first two grades, namely reading and reckoning. Several suggestions are advanced as to the influence of socio-cultural factors determining the family environment on the scholastic success of the children, and the adverse influence of failure on the children's social adustment and attitude towards school and studies is discussed. The author then describes the reactions of the parents, all of whom are distressed at their children's failure, some blaming the school, others seeing in this failure evidence of their own inadequacy, still others putting the blame on the child, thus intensifying his feelings of frustration and inner tension. The author reaches the conclusion that, since these children have obviously not reached the stage of "reading readiness" and are unable to meet the requirements of the school, they must be prepared in the kindergarten which has to undertake a systematic and gradual development of their mental abilities. Secondly, since it has been proved that even children of sub-normal intelligence can be taught to read, the present failure is not inevitable; it is necessary to adapt teaching methods in the first and second grade to the requirements and abilities of these children.*

328. **Educational Methods for Culturally Disadvantaged Children in the Elementary School (Study Days for Pedagogic Instructors at Teachers' and Kindergarten Teachers' Training Institutions, Netanyah, February 1966)** (Darkhei ḥinukh lat'unim tipu'aḥ b'vet hasefer hay'sodi (y'mei iyun lamadrikhim hapedagogiyim shel hamosadot l'hakhsharat morim v'gananot, Netanyah, Febru'ar 1966)). Ministry of Education and Culture, The Teachers' Training Department [Jerusalem]. December 1967. 67 pp.

On the first of the two study days, lectures were delivered by representatives of the Center for Educational Institutions for the Culturally Disadvantaged on cultural enrichment in general, remedial teaching, grouping, and group work. On the following morning the 115 instructors were dispersed among 10 schools, where they were present at grouping lessons, remedial teaching, and group work. In the afternoon each team reported on its visit.

* From the Megamot English synopses.

The last two pages of the booklet contain the conclusions which the Teachers' Training Department drew from the two study days.

329. GREBELSKY, ORAH. **From Illiteracy to Literacy** (Me'analfabetiyut l'alfabetiyut). The Hebrew University, Adult Education Center. Jerusalem [1970]. pp. 97 + vii + 6.

In a large number of developing countries projects for eradicating illiteracy were enthusiastically launched, only to end in a reversion to illiteracy on the part of many who had studied under the programs organized by these projects. The conclusion was therefore reached that such projects have to be continued until the illiterates are brought to a stage where there can be no regression. How to achieve this aim is discussed in the present work, the method used being illustrated by the teaching of geography under the prevailing conditions in Israel. Based on the author's personal experience, on various researches, and on literature on the subject (numbering 100 items, 25 of them in Hebrew), the book defines the terms employed, describes the projects initiated in various countries as well as the motives and expectations of those studying to achieve literacy, and finally discusses the training of teachers and the need of research in this field. The Hebrew University has decided that, in view of the relation between the parents' education and their children's achievements, the Center for the Culturally Disadvantaged is to play an active role in the campaign against illiteracy. (The last pages of the book consist of an English summary.)

GENERAL

330. ADIEL, SHRAGA. **A Decade of Projects on Behalf of the Culturally Disadvantaged** (Asor l'mifalei hatipu'aḥ). In: A Decade of Projects on Behalf of the Culturally Disadvantaged, Ministry of Education and Culture, Jerusalem [1970]. pp. 9—26.

This, the introductory article in the book, begins with a historical survey. During the first decade of the State, devoted to the quantitative absorption of the large number of immigrant children who came to Israel, the educational philosophy (insofar as it is possible to speak of one under the prevailing pressures) was based on "equality in education." When the pressures eased somewhat, it became evident that this in no way ensured equality of output, whereupon it was decided to adopt the policy of "equality of opportunity." In this connection there was coined the term t'unei tipu'aḥ (literally: requiring cultural enrichment) which, in contrast to the expression "culturally disadvantaged" current in English-speaking countries (and used, too, in this series) is not descriptive but normative, based as it is on the belief that the

position can be rectified. In 1963 the Ministry of Education and Culture established the Center for Education Institutions for the Culturally Disadvantaged. The various areas of the Center's activities are described in the articles contained in the book.

331. ROKACH, EFRAIM. **The Pupil Population in the Schools for the Culturally Disadvantaged** (Ukhlosiyat hatalmidim b'vatei hasefer hat'unim tipu'aḥ). In: A Decade. pp. 27—32.

When about a decade ago the Ministry of Education and Culture decided to introduce special enrichment projects for the culturally disadvantaged, it was resolved that the unit providing such enrichment would be the school and that the criteria would be derived from three areas: a) Learning achievements (based on two standard national tests, one especially for this purpose). b) The percentage of new immigrants and of pupils' parents originating from Asia and Africa. c) The composition of the teaching staff (seniority, training, replacement). Between the normal schools (referred to by the Ministry as "established") and those for the culturally disadvantaged, an intermediate group, called "non-established," was defined. In this intermediate group there are also enrichment projects, although to a lesser degree than in the schools for the culturally disadvantaged. The article concludes with several statistical tables, which show that in 1967/68 the classes in disadvantaged schools constituted 37% of the total number of classes in Israel, and of these, 60% were in religious schools. Other tables give the pupils' countries of origin, the education of their parents, and their home language.

332. GOLDSCHMIDT, YOSEF. **Problems of Cultural Enrichment and of Religious Education** (B'ayot hatipu'aḥ v'haḥinukh hadati). In: A Decade. pp. 33—41.

Of the institutions for the culturally disadvantaged, defined as such,* some two-thirds are religious schools. The educational problems in these institutions arise from the conflict between the culture absorbed by the immigrants in their countries of origin (largely Moslem) and that represented by the religious school. Although these two cultures have a common basis (the halakhah**), there are yet differences between them. The child's culture, brought with the family from its country of origin, is more primitive (in sociological terms), and the moment the school tries to show the child the legitimacy of pluralism in the halakhah, there is the danger that he will seize on it, to the detriment of his entire religious foundation, influenced as he is, too, by the fact that the dominant society in Israel is a secular one.

* For their definition, see the previous abstract, No.331.

** Halakhah = a religious literature which includes both discussions and rules concerning the Jew's conduct in every sphere of life.

333. FEITELSON, DINAH. **Changes in the Methods of Teaching Reading in Grade One** (Shinuyim b'darkhei hora'at hak'ri'ah b'khitah alef). In: A Decade. pp. 45—49.

As a result of the pupils' increasing failure (in the fifties) to achieve proficiency in reading, an investigation was undertaken which showed that the accepted method of teaching (from the word to the syllable to the letter) was ineffective for the new pupil population. In 1957, six teachers, experts in teaching this age-group, experimented with finding new ways of teaching reading. After a trial period of two years, four of the experiments, described in the article, were approved as recommended methods. They are: a) From the syllable, through the word, to the letter. b) From the significant letter to the word. c) From the word to the letter (in a manner different from the one that was customary). d) The accurate and systematic teaching of the consonants and vocals.

334. MALKIEL, ZEHAVAH and THEODOR, ESTHER. **Guidance** (Hahanḥayah). In: A Decade. pp. 50—59.

One of the aids introduced by the Ministry of Education and Culture in schools for the culturally disadvantaged is the guidance-teacher, whose function is to assist the teachers of grades 1—4 to grapple with their basic problems. Each guidance-teacher deals on an average with 40 teachers, intensively with some, extensively with others. The principles which have crystallized among the guidance-teachers (in the course of their work) are: a) Establishing a good rapport with the teachers. b) Bridging the gap between educational theory and practice, illustrated in the article by several practical examples. Much of the work of the guidance-teachers (both as teams and as individuals) has been published in a special series of publications.

(335). **A Card Index for Independent Language Work** (Second Edition) (Karteset avodah atzmit balashon (mahadurah sh'niyah)). Ministry of Education and Culture, The Pedagogic Secretariat for Primary Education and Teachers' Training, The Center for Educational Institutions for the Culturally Disadvantaged, Jerusalem [September 1967]. 138 pp.

The guidelines for preparing a card index for independent language work, given in the first part of the booklet, are intended for the teacher or author who wishes to prepare such a card index. The suggestion is broken down into four stages, in conformity with the elementary school grades. Each stage deals with the text (its length, syntactical and literary structures, and contents), activities lexicographical work, and achievements aimed at (from the viewpoints of meaningful reading and knowledge). The directives are illustrated by

examples. The second part of the booklet comprises a manual for teachers in the use of the card index drawn up by the Center for Educational Institutions for the Culturally Disadvantaged. Thus far two stages have been completed (for grades 2—4), each consisting of 10 series, and each series of 10 work cards. Specimens of the cards are given at the end of the booklet.

336. HAGIN, PINHAS. **Remedial Teaching and Auxiliary Groups** (Hora'ah m'sa'ya'at uk'vutzot ezer). In: A Decade. pp. 60—66.

Since 1965/66 schools for the culturally disadvantaged have had in grades 2—5 a program for reinforcing studies, which operates within two frameworks: a) Remedial teaching classes (in 1967/68 there were 90 such classes in Israel, attended by 1,639 pupils). These classes meet 24 hours a week and each deals with approximately 18 children, who attend between 4—18 lessons a week, returning to their usual classes for their other lessons. The writer describes the principal working methods which have crystallized in these classes. b) Auxiliary groups (in 1967/68 there were 3,000 such groups in Israel, attended during the three years by 40,000 children). Each of these groups is taught by the regular class teacher, who takes between 4—6 children for 3 lessons a week. These two frameworks are not for mentally retarded or emotionally disturbed children, but are intended to halt the decline of those at the lower limits of learning achievements.

337. YARON, AVRAHAM. **Grouping, Its Nature and Principles** (Hahakbatzah, mahutah v'ekronoteha). In: A Decade. pp. 66—73.

Grouping is an attempt to compromise between the alternatives of a heterogeneous and a homogeneous class. For the former alternative it is argued by those apprehensive of widening the social gap in Israel that grouping according to learning ability is analogous to a division into groups based on origin. Those who favor homogeneous classes maintain that only in this way is it possible for both the slow and the bright child to advance, each in accordance with his ability. A compromise grouping is to divide the classes in grades 6—8 into two or three groups for Hebrew, arithmetic, and English, while for the other subjects the classes meet as a heterogeneous body. A survey conducted in 1967 showed that 85% of the teachers work at all levels and that the good teachers are not concentrated at the "bright" level only. Describing the history of grouping in Israel and the earlier experiments, the writer states that today grouping has also been introduced in the normal school. (For a comprehensive study begun in 1967, see abstract No. 362.)

(338). **Grouping in the 6th-8th Grades in the Elementary School** (Hahakbatzah b'khitot vav-het b'vet hasefer hay'sodi). Ministry of Education and Culture, The Pedagogic Secretariat for Primary Education and Teachers' Training, The Center for Educational Institutions for the Culturally Disadvantaged, Jerusalem. No. 2 February 1965. 40 pp.; No. 3. August 1965. 38 pp.; No. 4. May 1966. 39 pp.; No. 5. February 1968. 36 pp.

(Of the five booklets bearing this title, the first one (abstracted in this series, Vol. 1, No. 1, abstract No. 46) gave the preliminary guidelines for grouping and also, in its last chapter, suggestions of work programs in arithmetic, Hebrew, and English.) The first three of the present four booklets (Nos. 2, 3, and 4), which are an elaboration of these work programs, contain a large number of practical suggestions for the teacher and give in detail the arithmetic work programs for grades 6, 7, and 8, respectively. No. 5 is devoted to oral expression, but not for a specific grade, its main purpose being to introduce systematization in this sphere, generally neglected in schools. All four booklets are intended for the slow level.

(339). **Group Work** (Avodah bik'vutzot). Ministry of Education and Culture, The Pedagogic Secretariat for Primary Education and Teachers' Training, The Center for Educational Institutions for the Culturally Disadvantaged, Jerusalem. Bulletin No. 1. n.d. 52 pp.; Bulletin No. 2. April 1966. 133 pp.

(Group work differs from grouping in that the emphasis is placed in the former on the children's team work, with formal instruction by the teacher reduced to a minimum, and in the latter on dividing the children according to ability level, when the instruction may be formal.)
The first bulletin, which was issued following summer vacation courses for teachers who had not previously been confronted with the idea, has an article summing up the manner in which the teacher should train his class in the technique of team work. The rest of the bulletin gives examples both of lessons based on this method and of work assignment cards for pupils. The structure of the second bulletin is similar. It contains an article on the use of the method in England and examples of an entire series of lessons based on this method.

340. BERGSON, GERSHON. **A Longer School Day and an Extended School Year** (Yom limudim arokh ush'nat limudim mo'orekhet). In: A Decade. pp. 74—88.

Seven years ago, a longer school day was introduced in Israel in schools for the culturally disadvantaged (affecting 216 classes in 1962 and 2,509 in 1969). The longer school day means 8 hours weekly in addition to the 24 standard lessons in grades 1—4, and 9—10 hours weekly in addition to the 27—29 standard lessons in

grades 5—8. Like other special arrangements for the culturally disadvantaged, this one is likewise designed to enable them to catch up with their studies. To achieve this aim, the additional lessons are intended not only for formal studies but also for remedial teaching in small groups, and particularly for extracurricular work likely to develop indirectly the pupil's intellect. (The study begun in 1967 is also devoted to this subject; see abstrac' No. 362.) Another special arrangement described in the article is a month's schooling during the summer holidays, but because of its informal character, it has the atmosphere of a summer camp.

(341). **Directed Reading in a School with a Longer School Day** (Hak'ri'ah hamunhit b'vet hasefer l'yom limudim arokh). Ministry of Education and Culture, The Pedagogic Secretariat for Primary Education and Teachers' Training, The Center for Educational Institutions for the Culturally Disadvantaged [Jerusalem, December 1967]. 79 pp.

"Directed reading," which has for several years engaged the attention of Israeli education as a whole, is intended to develop the child's free reading. The additional periods in the longer school day have provided an opportunity of dealing afresh with the subject. The booklet consists of two sections: a) The minutes of the supervisors' discussion of the subject. b) The minutes of the school work. The first section includes the introductory lecture which dealt with the connection between the regular literature lessons, the reading log, the library lesson, and directed reading. Four different levels of pupil discussion of the book read at home by each class were suggested by the lecturer. The second section contains the minutes of teachers' meetings and of class lessons.

(342). GLUCKSTEIN, NAOMI and YAM, YOSEF. **Implementing the Longer School Day Curriculum in Schools for the Culturally Disadvantaged** (Hafalat tokhnit yom limudim arokh b'vatei sefer t'unei tipu'ah). The Henrietta Szold Foundation — The National Foundation for Research into the Behavior Sciences. Jerusalem. June 1966. 65 pp.

As several years had passed since the introduction of the longer school day, a survey was conducted (by means of a questionnaire to 144 principals) to obtain reactions to it. The following are some of the findings: a) The instructions of the Ministry of Education and Culture laid down that half the additional hours are to be spent in formal learning and the other half in extracurricular activities. In actual fact the additional time (which has not been fully utilized due to a shortage of staff) is mainly used for formal learning. b) The majority of principals ascribe the difficulties of their pupils to the latter's origin. c) Most of the principals believe that these difficulties can be surmounted by suitable textbooks, advanced study courses for teachers, and additional class periods by means of the longer school day.

343. BURG, BLANC. **Ma'alot (Centers for Encouraging the Education and Progress of Pupils in Preparation for Post-Primary Education)** (Ma'alot (merk'zei idud l'ḥinukh ul'kidum talmidim likrat ḥinukh al-y'sodi)). In: A Decade. pp. 89 — 92.

During 1962 — 1964, a limited experiment was conducted in Israel, to find ways of ensuring the advancement of gifted pupils in the higher classes at schools for the culturally disadvantaged. So encouraging were the results that a country-wide framework, consisting of 22 centers, was established by the government. The criteria for the selection of pupils are not based on institutional but on individual considerations (this being the first time that this has been done under the auspices of the Ministry of Education and Culture). From all the Schools (both the regular ones and those for the culturally disadvantaged) in a city or principal regional town, 100 — 150 pupils are selected. They attend these centers in the afternoon and take a special extracurricular course, in which the emphasis is not on supplying material for study but on experience enrichment and intellectual development.

344. RON, ḤANOKH. **"The Broadening of Horizons"** ("Harḥavat ofakim"). In: A Decade. pp. 93 — 98.

Aimed at supplying part of the deficiency in art education for children whose environment provides them with no stimulus in this field, "The Broadening of Horizons" is a curriculum intended not to replace art education but simply to create an initial interest in the subject. Here there arose the question of the connection between cultural and folkloristic values: whether to be content only with folklore as a source for the plastic arts and music. Dealing with these problems, the writer describes, too, a year's work in a school where the curriculum is based on one period every three weeks, with the teachers recapitulating with the pupils what they have been taught and preparing them for the next period.

(345). SH'ḤORI, RAN. **Confronting Culturally Disadvantaged Pupils with Plastic Art Works** (Hafgashat talmidim t'unei tipu'aḥ im y'tzirot ha'omanut haplastit). In: Harḥavat Ofakim (Ekronot Us'kirot) (The Broadening of Horizons (Principles and Surveys)), Ministry of Education and Culture, The Pedagogic Secretariat for Primary Education and Teachers' Training, Center for Educational Institutions for the Culturally Disadvantaged, Jerusalem. November 1967. pp. 12—21.

a) Since a work of art is not the reflection but rather the use of reality as raw material, a comprehension of the plastic arts, which can be acquired, is the discovery of the principles on which this use is based. b) Teaching the subject to pupils who originate from Moslem countries is not cultural coercion, since their culture did not include these components of the plastic arts. c) This makes

it possible to confront culturally disadvantaged children with contemporary art, since they have no criteria for comprehending the art of earlier periods. d) The works shown to the children should be as varied as possible and can be presented in several ways, such as by means of the picture of the week, slides, a mobile exhibition, and a mobile workshop.

(346). SPRINGER, YONAH. **Education in the Plastic Arts for Culturally Disadvantaged Children — The Practical Aspect** (Haḥinukh l'omanuyot plastiyot b'kerev y'ladim t'unei tipu'aḥ — halakha l'ma'aseh). In: Harḥavat Ofakim (Ekronot Us'kirot) (The Broadening of Horizons, Principles and Surveys)), Ministry of Education and Culture, The Pedagogic Secretariat for Primary Education and Teachers' Training, Center for Educational Institutions for the Culturally Disadvantaged, Jerusalem. November 1967. pp. 22—24.

Reporting on the work of the mobile studio and museum which is brought once a year to a village school, the article describes how the children visit first the museum equipped with guidebooks written in a style comprehensible to them, and then the studio. The large amount of informational material available there is used by them when giving their impressions of the exhibition. That such an exhibition takes place only once a year is a source of disappointment to the children, and efforts are being made to hold it twice annually, although even this is merely a partial solution, a complete one being a studio in each school; but there is the twofold problem of obtaining not only the necessary budget but also suitable teachers.

(347). BURLA, ODED. **On the Approach in the Field of the Plastic Arts. Some Reflections on the Subject, Based on Practical Work** (Mitokh ha'avodah hama'asit: hirhurim aḥadim odot hagishah bit'ḥum ha'omanuyot haplastiyot). In: Harḥavat Ofakim (Ekronot Us'kirot) (The Broadening of Horizons (Principles and Surveys)), Ministry of Education and Culture, The Pedagogic Secretariat for Primary Education and Teachers' Training, Center for Educational Institutions for the Culturally Disadvantaged, Jerusalem. November 1967. pp. 25—26.

The writer, a painting instructor at a creative art summer camp, worked first with middle-class, and then with culturally disadvantaged children. Experience showed that it is possible to achieve with the latter what had been achieved with the former, except that when anything was explained to them, it had to be done more concretely. Among the culturally disadvantaged children were some with a closed personality, who passed through several crises until they became involved in the subject of the summer camp. A number of these cases are described in the article.

(348). HOFFMANN, SHELOMOH. **Musical Education in the Framework of "The Broadening of Horizons"** (Ḥinukh musikali b'misgeret "harḥavat ofakim"). In: Harḥavat Ofakim (Ekronot Us'kirot) (The Broadening of Horizons (Principles and Surveys)), Ministry of Education and Culture, The Pedagogic Secretariat for Primary Education and Teachers' Training, Center for Educational Institutions for the Culturally Disadvantaged, Jerusalem. November 1967. pp. 27—32.

Although electronic developments have today made music everyone's constant companion, musical education still has a role to play: to help the child discover the order and form in music. The writer analyzes the nature of music, discusses the differences between western and eastern music (which is monotonic), and deals with the question of confronting the children of different cultures with various musical forms.

(349). JACOBSON, MOSHEH. **Implementing the Musical Curricula in the Framework of "The Broadening of Horizons"** (Hafalat tokhniyot hamusikah b'misgeret "harḥavat ofakim"). In: Harḥavat Ofakim (Ekronot Us'kirot) (The Broadening of Horizons (Principles and Surveys)), Ministry of Education and Culture, The Pedagogic Secretariat for Primary Education and Teachers' Training, Center for Educational Institutions for the Culturally Disadvantaged, Jerusalem. November 1967. pp. 33—37.

The school is the meeting place for children and their parents from different countries. They already speak a common language, Hebrew; yet in the field of music they are strangers to one another and are sometimes even ashamed of their "group" music. Our task is to fight against this sense of shame by encouraging a common acquaintance of the melodies of the various communities. But it is also possible gradually to bring these children to an understanding of classical music (despite the "flood" of light music). To achieve this, the writer suggests that a start be made by getting the children to make musical instruments and to produce tones and melodies themselves. Educating children to listen to music is the second stage, and here, too, progress has to be made gradually. The climax of all this is attendance at a concert, when the motifs of the melodies are known to the children from the preceding stages.

(350). PORAT, ORNAH. **The Basis of Experience in the Children's Theater** (Y'sod hahavayah b'te'atron hay'ladim). In: Harḥavat Ofakim (Ekronot Us'kirot) (The Broadening of Horizons (Principles and Surveys)), Ministry of Education and Culture, The Pedagogic Secretariat for Primary Education and Teachers' Training, Center for Educational Institutions for the Culturally Disadvantaged, Jerusalem. November 1967. pp. 38—40.

The theater helps the child to understand himself and to identify with positive heroes (as well as, for purposes of catharsis, with

negative ones). Various arts combine in the theater: those of scenic decoration, dress, music. Specific to the theater is the spoken word, and experience has shown that with the help of the theater the child is able to understand literary language, for mimicry assists him to surmount the difficulty. Hoping therefore that a basis is being laid for broadening the child's language, the writer (who is an actress and producer) also appeals to teachers to instil in children, who go to see a play, how to behave properly in a theater.

(351). LIPKIN, BILHAH. **Theater and Drama for the Children of Development Towns** (Gam te'atron gam d'ramah l'yaldei ayarot hapitu'aḥ). In: Harḥavat Ofakim (Ekronot Us'kirot) (The Broadening of Horizons (Principles and Surveys)), Ministry of Education and Culture, The Pedagogic Secretariat for Primary Education and Teachers' Training, Center for Educational Institutions for the Culturally Disadvantaged, Jerusalem. November 1967. pp. 41—44.

The profound identification with theatrical performances exhibited by culturally disadvantaged children is the chief justification of bringing a theater to the smaller settlements. The writer is opposed to putting on plays from a cultural world alien to the children and to Israeli society (such as fairy tales), and recommends that the performances be presented by professional theaters and by those of middle-class children or by children's theaters to be established in the smaller settlements.

(352). PRI-HAR, SHEMUEL. **Some Aspects of Practical Work in a Drama Circle among Culturally Disadvantaged Children** (Mitokh ha'avodah hama'asit b'ḥug lid'ramah b'kerev y'ladim t'unei tipu'aḥ). In: Harḥavat Ofakim (Ekronot Us'kirot) (The Broadening of Horizons (Principles and Surveys)), Ministry of Education and Culture, The Pedagogic Secretariat for Primary Education and Teachers' Training, Center for Educational Institutions for the Culturally Disadvantaged, Jerusalem. November 1967. pp. 45—47.

The article is a report summing up the work of a drama circle conducted in a summer camp for art-loving children, the circle for culturally disadvantaged children having been established following one for middle-class children. The difference of background is obvious in that the latter has attended many professional performances and had also had some experience in school plays directed by professionals. Despite this, the writer did not modify the work program of the culturally disadvantaged children, and yet succeeded with them. The writer describes the working methods: liberating the acting urge, diction, and "creative drama" (that is, independent work by the children in writing, directing, and acting the play).

(353). **The Lesson on the Children's Newspaper** (Hashi'ur ba'iton lay'ladim). Ministry of Education and Culture, The Pedagogic Secretariat for Primary Education and Teachers' Training, Center for Educational Institutions for the Culturally Disadvantaged, Jerusalem. March 1968. 95 pp.

In one of the first manuals on the longer school day (abstracted in this series, Vol. 1, No. 2, p. 46, abstract No. 69) an article was devoted to the suggestion of giving lessons on children's newspapers, the assumption being that in their homes culturally disadvantaged children come across, at best, cheap adult newspapers. During the subsequent years a project was organized jointly by the Ministry of Education and Culture and several children's newspapers, whereby culturally disadvantaged children could subscribe to such newspapers at greatly reduced prices. The booklet deals with the early years of this project in two sections: a) A lengthy article (of about 60 pages) on the subject. b) The reports of eleven teachers on lessons given on children's newspapers.

354. GOTTHOLD, YA'AKOV. **Textbooks** (Sifrei limud). In: A Decade. pp. 99—108.

Ever since the problem of culturally disadvantaged children arose in Israel, there has been the contention that the usual textbooks are unsuitable for such children as regards vocabulary and concepts. The Center for Educational Institutions for the Culturally Disadvantaged therefore decided to adopt a twofold policy: a) The short-term one of encouraging teachers and authors to write new books, and b) The long-term one of setting up a university team to define the principles and framework for the writing of textbooks. In the former instance, the following principles crystallized: preference was given to Hebrew readers; the school year for which the books were intended was no longer indicated (so as to permit them to be used in the different grades); every author was to compile a manual for any new book he wrote (until then this was hardly ever done in Israel). By September 1967, 15 new books had been published, while another 5 were in various stages of preparation. The writer describes the controversy that centered around the question whether the Hebrew reader should contain only texts (as in the past) or also language exercises.

355. BEN-BERITH, YOSEF. **An Exhibition of Development Games** (Ta'arukhat mishakim m'fat'him). In: A Decade. pp. 109—113.

Unaware as they are of the potentialities that games and toys have for the development of a child, the parents of culturally disadvantaged children do not buy them even if they are cheap, and this despite the fact that they are capable of developing in the child skills and aptitudes which the parents lack and hence are incapable of imparting to their children. To bring this home to parents, a mobile exhibition, comprising 193 items (109 for the pre-school

age group and 84 for the school-aged child), is held every week in a different place. In attendance at the exhibition are teachers who, in explaining the exhibits to parents, emphasize the learning that the child of pre-school age can acquire informally from such toys and games.

356. NAFTALI, NITZAH and TZEḤORI, SHOSHANAH. **Trends in Cultural Enrichment for Infants** (M'gamot hatipu'aḥ bagil harakh). in: A Decade. pp. 114—118.

In 1958 an experiment was initiated in 33 kindergarten classes attended by five year olds (to whom compulsory education applies) whereby intensified use was made of the potentialities of the kindergarten, the emphasis being placed on three aspects: sensori-motor, perception, and ideational-symbolic-representation. As regards contents, scientific concepts in daily life and the development of mathematical concepts were stressed. In 1959 the experiment was extended to 70 kindergarten classes, in 1960 to 350, and now embraces 750 classes. In 1965 it was decided to include in the government kindergartens in culturally disadvantaged neighborhoods also the 3—4-year olds (although compulsory education does not apply to them) since it had become evident that cultural enrichment limited to the five year olds was insufficient compensation for cultural deprivation. The following abstract (No. 357) describes a Teacher's Manual for this age level.

(357). **Guidance Chapters for the Kindergarten Teacher, II (Work Program for Culturally Disadvantaged Children Aged 3—4** (Pirkei hadrakhah laganenet, bet (tokhnit avodah liy'ladim t'unei tipu'aḥ b'nei 3—4 shanim)). Ministry of Education and Culture, The Pedagogic Secretariat for Primary Education and Teachers' Training, Central Kindergarten Inspectorate, [November 1967]. 188 pp.

The program aims at compensating the deprivations of culturally disadvantaged kindergarten children by giving them a sense of curiosity and a feeling of self-esteem, an ability to learn independently and from others, and by developing their communication, language, and thinking. The larger part of the booklet consists of a work program which includes a theoretical introduction and suggestions for organizing the kindergarten room, the daily schedule, and creative activities. Other chapters deal with molding the emotional life and advancing the social development of the kindergarten child, the atmosphere in the kindergarten, education in music and rhythmics, and finger games.

358. BEN-ELIAHU, SHELOMOH and LEVIN, YEHUDAH. **The System of Tutoring** (Shitat haḥon'khut). In: A Decade. pp. 122—126.

The system of tutoring in vogue in Israel consists of providing individual attention three times a week to 2—3 adolescent pupils, who are given the choice of themselves deciding whether to join the group, in which decision they are encouraged by the tutor. The aim of such tutoring is not only to help the pupils in their studies but also to assist those who have difficulty in acclimatizing to the secondary school. In 1968 there were 500 such groups in 130 schools (most of the groups comprised grade 11 pupils, who were about a year prior to the matriculation examination in grade 12). Some tutors are members of the school's regular staff, others are external teachers, and the problem of the relations between them is discussed by the writer. The authority to recommend pupils for such groups is vested in the teachers' assembly. Preference has been given to children of low income families and to those physically handicapped (including 30 who are deaf or blind).

359. BEN-ELIAHU, SHELOMOH. **Combined Cultural Enrichment** (Hatipu'aḥ ham'shulav). In: A Decade. pp. 127—131.

Combined cultural enrichment is a project of instructional and educational activities aimed at achieving the advancement of the pupil as an individual and of the school as an institution. For the benefit of the individual pupil, each institution included in the project is allocated a budget for auxiliary lessons for those in need of them and is provided with the means whereby every pupil who wishes it may do his homework under guidance. For the advancement of the institution (and to attract the best teachers), each school included in the project is given a budget for buying reference books and audio-visual equipment in the natural sciences for both regular lessons and special groups. As in primary schools, there have also been appointed in post-primary education guidance-teachers who are successful senior teachers but who, contrary to the situation obtaining in the former, continue to teach, devoting only one day a week to guidance.

360. MARBACH, SHEMUEL. **Ways of Cultural Enrichment in Boarding Schools** (Darkhei hatipu'aḥ bap'nimiyot). In: A Decade. pp. 132—136.

In 1960 a boarding school, to accommodate 60 children, was established for pupils with a high mental potential who lived in an underprivileged neighborhood. Today there are 12 such institutions, attended by 1,200 pupils. The boarding school is a framework designed to assist the pupil who moves from the permissive sphere of the primary school to the stricter pattern

of post-primary education. The fact that the pupil is twenty-four hours a day in an educational institution makes it possible to introduce various extracurricular activities. There was the fear that the boarding school might be a contributing factor in creating a breach between the adolescent and his home in an underprivileged neighborhood, but this fear has proved to be groundless. The boarding schools maintain contact with their pupils in the army and in higher education. Among the various problems dealt with by the writer is the excessively institutionalized organization of life in a boarding school.

RESEARCHES

361. LEVY, ARYEH. **Investigating Achievements within the Framework of the Work of the Center for the Culturally Disadvantaged** (B'dikat hesegim b'misgeret hap'ulah shel hamerkaz li"tunei tipu'ah"). In: A Decade. pp. 139—147.

A considerable proportion of the projects thus far described were evaluated in various ways which are reviewed in the article. The evaluation of instructional activities was done largely by means of questionnaires to teachers, a routine procedure criticized by the writer: in some projects (such as the exhibition of games, see above, abstract No. 355) other informants (for example, the parents) could have been asked. From the questionnaires distributed to teachers it was apparent that they tended to judge according to technical criteria (such as convenience) and not according to those educationally significant. Output evaluations were also set up, particularly in the area of the children's reading output, the evaluation devices being both objective tests and teachers' marks, the combined use of which is recommended by the writer. All the evaluations reviewed in the article are, in Stanley's terms, pre-experimental designs. The writer calls for true experimental designs in future, fully planned in advance.

362. WAHL, DAN. **Researches into a Longer School Day and into Grouping, Conducted by the Henrietta Szold Foundation — The National Foundation for Research into the Behavioral Sciences** (Hameḥkarim al yom limudim arokh v'al hahakbatzah ham'vutza'im al y'dei m'khon Szold — hamakhon ha'artzi l'mehkar b'mada'ei hahitnahagut). In: A Decade. pp. 148—157.

The two projects mentioned in the title share the common feature of seeking to solve the problem of the culturally disadvantaged child by an organizational change in the structure of the school's pedagogical work. Two years have been spent on these two studies, which have now reached the stage of processing the findings. In the research into the longer school day, the dependent

variables investigated are: general learning advancement, the reinforcement of social relations, and the enhancement of the child's self-image. The sample in this research comprises pupils of grades 4—5 in 50 schools, while the control group is a school for the culturally disadvantaged with a normal school day. In the research into grouping, the dependent variables investigated are the same as those described above, with the addition of the teaching method, that is, whether the teachers adapt the teaching method to the needs of each group. The writer also describes the independent variables in each research project, as well as the measuring devices.

363. SMILANSKY, SARAH. **Researches on the Subject of Preparing Culturally Disadvantaged Infants for the Demands of the School** (Meḥkarim she'inyanam hakhsharat y'ladim t'unei tipu'aḥ bagil harakh likrat d'rishot bet hasefer). In: A Decade. pp. 158—170.

A number of research studies, each designed to answer the problems raised by its predecessor, is described in brief (detailed reports have been published in Hebrew and in English, as also in articles which appeared in professional journals): The kindergarten as a means of promoting intellectual development in underprivileged children (in this context, using the year's education in the kindergarten to prepare the children for the demands of the school, as well as experiments in the following specific subjects: The development of the socio-dramatic play, the influence of certain learning conditions [such as verbal supervision of the execution] on the advancement of culturally disadvantaged kindergarten children). The following research studies, in the course of preparation, are also described: The relative importance of the family and of the kindergarten in promoting the development of culturally disadvantaged children (since it was found that parents are able and prepared to participate in their children's cultural enrichment); the teaching of reading in the kindergarten.

(364). SMILANSKY, SARAH. **The Compulsory Kindergarten* as a Means of Promoting Intellectual Development in Underprivileged Children. A Study Based on Observation and Intelligence Testing in Twelve Kindergartens.** (Gan-ḥovah k'emtza'i l'kidum hahitpat'ḥut ha'intelektu'alit). In: Megamot, Vol. 9. 1958. pp. 163—180.

It was found that many of the abilities and skills essential for achieving a satisfactory degree of success in the first grades of elementary school were poorly developed in children from culturally underprivileged homes.
The kindergarten, however, does not adjust its program to the children's level, neither does it try to direct its activities to the task of promoting intellectual development.

* (In Israel, for the ages of 5—6.)

The author describes many aspects of the work being done in kindergartens today, and proposes methods and activities aiming at developing the child's potentialities as much as possible. The need to take into account the child's family situation while working with him is also discussed.
By way of illustration, suggestions are given as to ways of developing abilities in the fields of perception, thinking and language.*

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365. ROKACH, EFRAIM. **Bibliography on the Subject "Culturally Disadvantaged Children" (First List)** (Bibliyografyah lanose "t'unei tipu'aḥ" (r'shimah alef)). In: A Decade. pp. 173—179.

Comprising 48 books and manuals published by the Ministry of Education and Culture, the list is divided into 9 sections: general, guidance, grouping, a longer school day and an extended school year, reinforcing studies in grades 2—5, Ma'alot (Centers for Promoting the Education and Advancement of Pupils in Preparation for Post-Primary Education), "The Broadening of Horizons" (in art education), cultural enrichment and encouragement in post-primary and kindergarten education. (Some of the works mentioned in the list were abstracted in the earlier Special Section on the subject or have been dealt with in subsequent issues of this series, others are abstracted in this issue.)

366. STAHL, AVRAHAM. **Bibliography on the Subject "Culturally Disadvantaged Children" (Second List)** (Bibliyografyah lanose "t'unei tipu'aḥ" (r'shimah bet)). In: A Decade. pp. 180—183.

The list comprises 75 articles, reports, and books on the subject. Some 40 items appeared in "Megamot"; about a dozen books are listed. The earliest item was published in 1938 in "Haḥinukh", but the bulk of the material appeared after the establishment of the State. As regards contents, the list includes reports on experimental and descriptive research, material on the sociological and psychological background of the problem, and practical suggestions. (Abstracts of most of the publications appeared in the previous special section on the subject and in subsequent issues of this series, or are included in the present one.)

* From the Megamot English synopses.

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AM VASEFER, P.O. Box 1121, Tel Aviv.

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